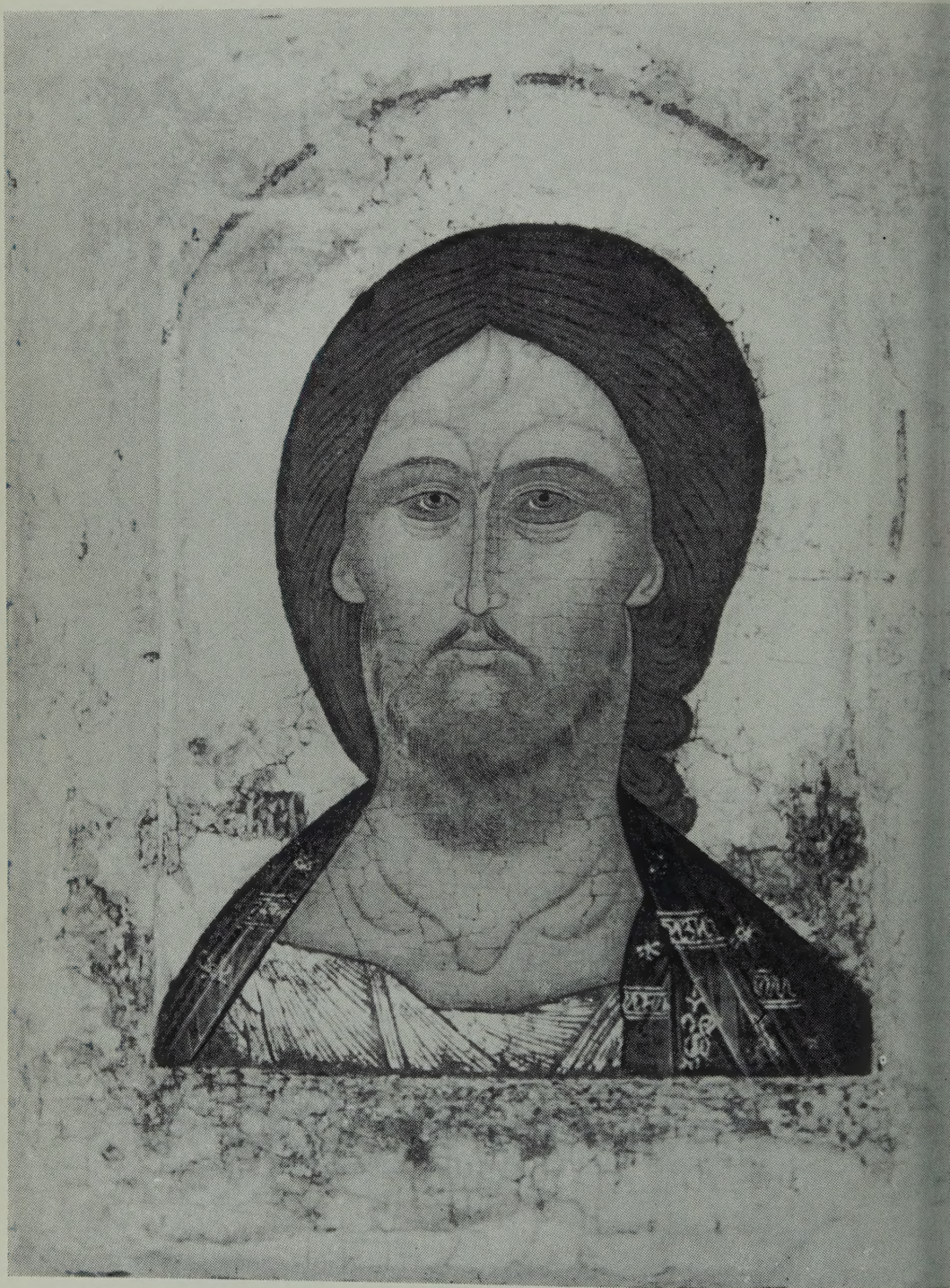




THE JOURNAL OF THE MOSCOW PATRIARCHATE

1973

4



It is meet that the heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast. For Christ is risen, the everlasting joy!

From the 2nd Troparion, the 1st Canticle of the Easter Canon

THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ»

THE EASTER MESSAGE

from His Holiness Patriarch PIMEN of Moscow and All Russia
Hierarchs, Pastors and Children of the Russian Orthodox Church

CHRIST IS RISEN!

"Jesus has risen from the grave, as was prophesied, that he might give us eternal life and great mercy" (Verse from the Easter Mattins)

Christ's Church is resplendent and rejoices, every Orthodox heart trembles exultant at the knowledge of God's love, infinite wisdom and goodness manifested to us and the whole world in the Resurrection from the dead of our Lord, the Sun of Truth. It was early in the morning on the day of the week that Christ rose from the dead (Mk. 16. 9).

That was written in the Law and Prophets and the Psalms concerning our Lord Jesus Christ and foretold that Him has come to pass beyond all doubt: after His sufferings and death, Christ rose from the dead on the third day (Mt. 16. 21; 17. 22-23; 19. 28. 6-7; Mk. 10. 34; 16. 6; Lk. 24. 6-7, 14-35, 44-46; Jn. 20. 14-17; 1 Cor. 15. 3-4).

"Rejoice!" (Gr. *hairete*) was the first word uttered to the world by the Risen Christ (Mt. 28. 9).

The blessed Apostles and disciples of Christ were filled with joy on seeing their Resurrected Teacher and Lord (Mt. 20. 20) and they went forth with strengthened hearts to testify to the world that Christ had indeed risen from the dead.

St. Paul teaches that one of the most important results of Christ's coming into the world to save man and His Resurrection from the Dead is

the promised resurrection for all men: "In Christ shall all be made alive... at his coming"; "the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15. 22-23, 52-53).

The Lord said in His infinite love that "...this is the Father's will which hath sent me, ...that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jn. 6. 39-40).

Rejoice! The Holy Russian Orthodox Church celebrates this triumph of the spirit as it glorifies Easter and Christ risen from the tomb on the third day, the Giver of Life, Redeemer and our God.

St. Gregory of Nazianzus, in his exultation at the Resurrection proclaims: "The Paschal Feast, the Paschal Feast of our Lord!... It is the feast of feasts and triumph of triumphs; it surpasses all triumphs, not only those of men in the terrestrial sphere, but even those of Christ and those accomplished in His Name, just as the sun outshines the stars... Magnificent and holy is our Paschal Feast: the Word of God, Light, Life, Wisdom and Strength! We celebrate the Resurrection, not as expected but as accomplished, which

brought reconciliation to the whole world... (из Слова на Святую Пасху. Творения, ч. IV., М., 1889, с. 124, 128).

"Truly sacred and triumphant is this night that brings man redemption and illumination, heralding the radiant day of the Resurrection, when eternal Light made flesh shone forth from the tomb." (From the Easter canon).

On the day when we celebrate Christ's most glorious Resurrection, St. John Chrysostom appeals to all men who honour and love God to share the Lord's joy and exult at this feast of faith. For the Lord, being most generous takes unto Himself the last just as the first, granting unto all men what is due unto them. He exhorts us to receive the gift of God's unending goodness. (From the Easter Proclamation of St. John Chrysostom).

On beholding the wondrous God-given fruits of Christ's Resurrection our minds and hearts are cleansed in renewed faith and we celebrate "the beginning of a life, new and everlasting and rejoicing we sing unto Him the Cause of the Triumph, the One and Only blessed God of our fathers in His infinite glory" (from the Easter canon).

From the Risen Lord we are granted Divine succour to live a life of diligence and godliness (2 Pet. 1. 3). We were given the Holy Sacrament of the Eucharist through which the Lord Jesus Christ unites us unto Himself. This most close union with Christ marks the beginning of that eternal sinless and sanctified life in the mansions of the Heavenly Father where the righteous shine forth as the sun (Mt. 13. 43), and where the Lord grant we shall enter and there receive the infinite happiness of eternal life and the joy of being united more closely with Him in the day of His Kingdom which shall know no end, when all faithful children of God shall celebrate Christ's eternal and redeeming Paschal Feast.

Dear Bishops, Priests, and God-loving monks and all faithful children of the Russian Orthodox Church within the confines of our homeland and in diaspora!

I bring you heartfelt greetings this radiant day of the Holy Paschal Feast, with all my soul I embrace you with the Easter kiss:

CHRIST IS RISEN!

Dear fathers, sisters and brothers beloved in God, I wish you endless joy at this Eastertide: may it always wake within you ever new strength necessary for us as we aspire at our eternal redemption, for the cause of brotherly love and peace and in our work to promote the glory and welfare of the Holy Church and the prosperity, greatness and strength of our dear Motherland.

We shall strive to live in the spirit of love and in accordance with the Lord's commandments so as to prove worthy children of God and inheritors of the Kingdom of Heaven.

The joy of these radiant days enhanced by our knowledge that the longed-for peace has at last come to the distant suffering lands of Vietnam and Laos. We ardently hope and fervently pray to our Risen Saviour that all men will suffer no more from the agonies of war anywhere on our planet, but that all peoples and all men will live in peace, freedom and justice. We welcome, therefore, the decision to hold the world congress of the peacelovers in Moscow in the autumn of this year and we are convinced that Christians from all over the world will support the endeavours of this congress. Our hope that good will eventually triumph over evil, let each one of us in his walk of life do "good works which God hath before ordained that we should walk in them" (Eph. 2. 10). And may "the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work..." (Heb. 13. 20-21).

Rejoicing in the Risen Christ may you "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" (2 Pet. 3. 18).

**CHRIST IS RISEN!
HE IS RISEN INDEED!**

TELEGRAM TO ARCHBISHOP MAKARIOS OF CYPRUS

To His Beatitude Archbishop MAKARIOS
of New Justinia and All Cyprus

Nicosia, Cyprus

Your Beatitude, we are surprised to hear of the deplorable action taken by three members of the Synod who are sowing discord in the affairs of the Cypriot Church and striving to paralyze your activities as Primate. We condemn the so-called decision to remove you from the Primacy, regarding it as canonically illegal and totally invalid, and we uphold Your Beatitude as the lawful Primate of the Holy Cypriot Church.

Praying devoutly to God to help Your Beatitude,

We remain yours in everlasting brotherly love in our Lord,

PIMEN, Patriarch of Moscow and All Russia

w, March 13, 1973

CONTENTS

| | | | |
|---|----|--|----|
| Visit of WCC General Secretary Philip to the USSR | 4 | CPC Appeal to Save Political Prisoners in South Vietnam | 36 |
| Events | 5 | CPC Delegation's Visit to East Africa by Dea- con Andrey Yurchenko | 37 |
| CHURCH LIFE | | Archbishop Nikolay Awarded the Medal of the Soviet Peace Fund | 38 |
| Services Conducted by His Holiness Patriarch Pimen | 6 | ORTHODOX CHURCHES: CURRENT EVENTS | |
| Visit of the Holy Shrines of Moscow by Archpriest Nikolay Vorobyev | 8 | Glimpses of the Orthodox Church in Czecho- slovakia by Prof. Konstantin Skurat | 39 |
| Services Delivered by Patriarch Pimen on the Holy Mount of Athos | 9 | ECUMENA | |
| Archbishop Pitirim: Fraternal Visits of the Patriarch of the Russian Orthodox Church | | Patriarch Pimen's Speech at a Reception Given in Honour of Dr. Philip Potter | 42 |
| Pilgrimage to the Holy Mount of Athos | 12 | Interview of WCC General Secretary | 43 |
| Archbishop Ilarion Prokhorov (in memori- am) | 20 | Communique of Representatives of the CEBC and CEC | 45 |
| Archbishop Pavel Sokolovsky (in memoriam) | 21 | The Thirteenth Congress of the Christian Democrats of the GDR by Archpriest Peter Vlodok | 46 |
| Eparchies | 26 | Pastor W. Sterling Cary—the NCC President | 48 |
| SERMONS | | THEOLOGY | |
| Triumph of Faith and Love by Professor Georgiyevsky | 29 | Patriarch Pimen's Speech in Bratislava | 49 |
| Sunday by Archpriest Ioann Khristov | 30 | The Life of Bishop Theophan the Recluse by Hieromonk Georgiy Terfyshnikov | 62 |
| Archbishop of Myra in Lycia Hieromonk Palladiy | 33 | Bishop Theophan the Recluse and Problems of Spiritual Life by Prof. Georgiy Miro- lyubov | 68 |
| Living by Aleksandr Borisov | 35 | Artos | 75 |
| THE PEACE MOVEMENT | | BOOKS AND PUBLICATIONS | |
| Leaders' Congratulations to the Govern- ment of Czechoslovakia | 36 | The Liturgikon II by Archpriest Feriz Berki | 78 |
| Message to the International Conferen- ce in Vietnam | 36 | | |



Patriarch Pimen of Moscow and All Russia and Dr. Philip Potter, the WCC General Secretary

The WCC General Secretary's Visit to the USSR

Dr. Philip Potter, elected General Secretary of the World Council of Churches at the Utrecht Session of the WCC Working Committee last August, came to the Soviet Union at the invitation of the Russian Orthodox Church and stayed in this country from February 17 to 24, 1973.

On February 18 he visited the city of Tula as a guest of Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations (DECR).

On February 19, Dr. Philip Potter was received by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Yuvenaliy was present at the reception.

Later in the day, Metropolitan Yuvenaliy, Chairman of the DECR, received Dr. Ph. Potter. At the reception there were present: Bishop Chrysostom of Zaraysk and Archpriest Nikolay Gundyayev, both Vice-Chairmen of the DECR; Archimandrite Kirill Gundyayev, representative of the Russian Orthodox Church at the World Council of Churches in Geneva, and Aleksey S. Buyevsky, Secretary of the DECR.

After the reception, the WCC General Secretary delivered the report—*WCC: Where We Now and Whither*—at the gathering of officials of the DECR, other synodal departments and representatives of the Moscow clergy who assembled at the premises of the DECR to greet the guest.

Later in the day Dr. Potter visited the All-Union Council of the Evangelical Christians-Baptists where he was received by Chairman of the Council I. G. Ivanov. A. M. Bychkov, General Secretary, and other senior officials of the Council took part in the ensuing talks.

In the Trinity-St. Sergius Lavra, where Dr. Potter went in the evening of the same day, he was received by Archbishop Filaret of Dniepropetrovsk, Rector of the Moscow Theological Academy and Seminary, and Archimandrite Ieronim, Superior of the Lavra.

On February 20, the WCC General Secretary had a meeting with professors and students of the Moscow theological schools in the Assumption Hall and had a lively talk with them.

February 21, in Leningrad, Dr. Philip Potter was received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Synodal Commission on Problems of Christian Unity and Inter-Church Relations.

A diploma of the academy *honoris causa* was conferred on Dr. Philip Potter in the Assembly of the Leningrad Theological Academy, during the meeting of the prominent ecumenist professors and students took place. The service was attended during which holy communion was conferred in the Academy church. Dr. Potter extended his brotherly congratulations to the ordained father Mark.

February 22, Dr. Philip Potter went to Leningrad and made a sightseeing tour of this great Russian city.

February 23, Dr. Philip Potter was received by Vladimir A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Ministry of Ministers. At the reception, held at the premises of the Council, there were present Chairman P. V. Makartsev and senior officials of the Council I. I. Mikheyev. The reception was attended also by Metropolitan Nikodim and Yuvenaliy.

On the day the WCC General Secretary met with V. V. Shustov, Vice-Chairman of the Foreign Ministry Department for Governmental International Organizations, and the offices of the Ministry.

Holiness Patriarch Pimen of Moscow and Leningrad held on the same day a reception in the residence of Dr. Philip Potter, WCC General Secretary. At the reception there were present: Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Serafim of Krutitsy and Kolomenskoye; Metropolitan Yuvenaliy of Tula and Belgorod; Archimandrite Kirill Gundyayev, representative of the Russian Orthodox Church at the WCC in Geneva; Prof. Protopresbyter Vitaliy Borovoy, senior official of the synodal departments, professor of the Moscow and Leningrad theological schools, and other Church dignitaries.

The reception was attended also by Vladimir

A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers; P. V. Makartsev, Deputy Chairman; and I. I. Mikheyev, senior official of the Council (the Patriarch's speech at the reception is given in this issue).

After the reception Dr. Philip Potter held a press conference (his interview is published in this issue).

In the evening Dr. Potter, WCC General Secretary, discussed with Metropolitan Nikodim and Metropolitan Yuvenaliy inter-relationships of the Russian Orthodox Church and the World Council of Churches. Archimandrite Kirill Gundyayev, representative of the Russian Church at the WCC, took part in the talks.

Dr. Philip Potter left Moscow for Geneva on February 24, 1973.

CURRENT EVENTS

February 23, 1973. Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations (DECR), received a Canon of the Anglican Church of Great Britain, the Rev. Dr. Eric Staples, Chaplain to the Anglican community in Helsinki.

February 24, 1973. Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Synodal Commission on Problems of Christian Unity and Inter-Church Relations, received at his Moscow residence the Italian Ambassador to the USSR Mr. Federico Sensi and Mrs. Sensi.

February 26, 1973. Metropolitan Nikodim of Leningrad and Novgorod called at the Greek Embassy in Moscow and had a talk with Mr. A. Dimitropoulos, Ambassador of Greece to the USSR.

February 27, 1973. Bishop Chrysostom of Zaraysk, Vice-Chairman of the DECR, received the Rev. M. Vipulasar, President of the Congress of Buddhists in Sri Lanka and of the Ceylon Society of Arts. Archpriest Nikolay Gundyayev, Vice-Chairman of the Department, attended the reception.



Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY

February 18 (5). Sunday of the Publican and the Pharisee. Feast of the Icon of the Mother of God "Seeking of the Lost." His Holiness Patriarch Pimen concelebrated the Divine Liturgy with Archbishop Aleksiy of Krasnodar and the Kuban and, on the eve, conducted the All-Night Vigil and read the akathistos to the Mother of God by the locally revered icon "Seeking of the Lost" in the Chapel of the Annunciation of the Patriarchal Cathedral of the Epiphany.

February 25 (12). Sunday of the Prodigal Son. Feast of the Iberian Icon of the Mother of God. Feast of St. Alexius, Metropolitan of Moscow and All Russia, the Miracle Worker. On the eve, His Holiness Patriarch Pimen conducted the All-Night Vigil at the Patriarchal Cathedral of the Epiphany together with Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Tula and Belev, Archbishop Aleksiy of Krasnodar and the Kuban, Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Antoni of Minsk and Byelorussia, Bishop Melkhisedek of Penza and Saransk and Bishop Chrysostom of Zaraysk. His Holiness elevated Archpriest Vitaliy Borovoy, Dean of the Patriarchal Cathedral, to the rank of protopresbyter, and Protopodeacon Stefan Gavshev, of the clergy of the cathedral, to the rank of archdeacon. During the service His Holiness anointed the congregation with holy oil. The Divine Liturgy was celebrated by His Holiness together with the hierarchs who had taken part in the All-Night Vigil, and with Archbishop Filaret of Dmitrov, assisted by Protopresbyter Vitaliy Borovoy, Archimandrite Trifon Krevsky, Dean of the Patriarchal domestic chapels, Archimandrite Kliment Tolstikhin, head of the Russian Orthodox Mission in Jeru-

salem, and the clergy of the cathedral. During the Liturgy a prayer was offered up for the repose of the souls of His Holiness Patriarch Aleksiy and the recently deceased Archpriest Pavel Sokolovsky († 19.2. 1973). His Holiness ordained Deacon Gerasim Ivarov, presbyter in the Patriarchal cathedral.

MARCH

March 1 (February 16). The Thursday of Meat-Fast week. His Holiness attended the funeral service for Archpriest Pavel Sokolovsky, at the Church of the Resurrection in Sokolniki, Moscow. It was conducted by Metropolitan Nikodim of Leningrad and Novgorod and other hierarchs, assisted by a large assembly of the clergy. His Holiness read the prayer of absolution by the coffin of Father Pavel.

March 4 (February 19). Sunday of Meat-Fast (Sexagesima Sunday), of the Last Judgement. His Holiness Patriarch Pimen received Holy Communion at the Divine Liturgy and, on the eve, conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

March 11 (February 26). The Sunday of Cheese-Fast (Quinquagesima Sunday), The Sunday of Forgiveness. His Holiness Patriarch Pimen received Holy Communion at the Divine Liturgy and, on the eve, attended the All-Night Vigil in the domestic chapel of the Patriarchate.

In the evening of the same day His Holiness Patriarch Pimen attended Vespers in the Patriarchal Cathedral of the Epiphany. His Holiness, vested in the mantle, read the prayer to Ephraem Syrus "O Lord and Master of My Life..." before the holy altar, and after Vespers, the prayer for the beginning of Lent. Patriarch Pimen delivered a sermon on the subject of mutual forgiveness of near and d-



His Holiness Patriarch Pimen reading the Great Canon of St. Andrew of Crete in the Patriarchal Cathedral of the Epiphany in the first week of Lent

The ceremony of forgiveness was during which the clergy and the delegation received the Patriarch's blessing. The service was attended by Metropolitan Nikolay Sayama of Mozhaysk, of the Patriarchal podvorye in Moscow, and Father Nikolay Ozolin, of the Three Hierarchs Podvorye in Paris (Archdiocese of Central Europe).

March 12 (February 27) and March 13 (February 28). The Monday and Tuesday of the first week in Lent. In the evening His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete at Great Compline in the Patriarchal Cathedral of the Epiphany.

March 14 (1). The Wednesday of the first week in Lent. His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified in the Patriarchal Cathedral of the Epiphany. In the evening His Holiness read the Great Canon of St. Andrew of Crete in the Refectory Church of the Trinity-St. Sergius Lavra.

March 15 (2). The Thursday of the first week in Lent. In the evening His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete in the Refectory Church of the Trinity-St. Sergius Lavra.

March 16 (3). The Friday of the first week in Lent. His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified and conducted a special moleben to St. Theodore Tyron the Great Martyr, and blessed the kolivo at the Refectory Church of the Trinity-St. Sergius Lavra.

March 17 (4). The Saturday of the first week in Lent. The Feast of St. Theodore Tyron the Great Martyr. His Holiness Patriarch Pimen received Holy Communion at the Divine Liturgy and, on the eve, attended Vespers in the domestic chapel of the Lavra.

March 18 (5). First Sunday in Lent. The Triumph of Orthodoxy. On the eve, His Holiness Patriarch Pimen officiated at the All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by the clergy of the cathedral and, on the feast day, His Holiness celebrated the Divine Liturgy. After the Liturgy the Patriarch together with Metropolitan Serafim of Krutitsy and Kolomna, assisted by the clergy of the cathedral, conducted the office of Orthodoxy. On the completion of the office, Patriarch Pimen congratulated the congregation on the feast and gave them his blessing.

The Feast of the Holy Shrines of Moscow



Every year on February 25 (12) Moscow believers mark this great Church feast with fervent prayer. This is when they celebrate the Feast of the Iberian Icon of the Mother of God, and also commemorate St. Alexius, Metropolitan of Moscow.

In 1973 this feast day fell on the Sunday of the Prodigal Son. Lent was approaching and it was not for the first time that we heard the sacred singing which prepared us for the forthcoming Holy Quadragesima: Psalm 137, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion..." (the psalm expresses the prayerful hopes of believers for the Heavenly Kingdom) and the penitent troparia "Open Thou the Gates of repentance to me, O Giver of Life..." These canticles, with their sorrowful tone and soulful repentance, alternated with joyous prayers and praises of the feast in the Patriarchal Cathedral, a feast of special significance for Moscow believers.

St. Alexius was a townsman of ours by birth (he was born in Moscow at the end of the XIII century) and also by monastic obedience (from his youth he served in the Moscow Monastery of the Epiphany). St. Alexius fell asleep in the Lord on February 12, 1378, in Moscow and was buried in the city. On May 20, 1431, his holy relics were invented, and on October 18, 1947, they were transferred to the Patriarchal Cathedral of the Epiphany, and last year the twenty-fifth anniversary of this date was marked. The Iberian Icon of the Mother of God, one of the relics of Mount Athos, has since the time of Patriarch Nikon been regarded as the "Blessed Gate-keeper" of the city of Moscow. The prayers to St. Alexius and the Iberian icon said on the day infused blessed strength into all of us who were getting ready to observe Lent.

Festal services for the feast were conducted at the Patriarchal Cathedral of the Epiphany by His Holiness Patriarch Pimen, assisted by the assembly of hierarchs and clergy. On the eve of the feast, at the All-Night Vigil on

February 24, lity was read by Metropolitan Yuvenaliy of Tula and Belev.

The polyelaios was conducted by His Holiness Patriarch Pimen together with Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Tula and Belev, Archbishop Aleksiy of Krasnodar and Kuban, Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Antony of Minsk and Byelorussia, Bishop Melkhisedek of Penza and Saransk, Bishop Chrysostom of Zaraysk, assisted by Archpriest Vitaliy Borovoy, Dean of the Patriarchal Cathedral, Archimandrite Trifon Kryevsky, Dean of the Patriarchal domestic chapels, Archimandrite Kliment Tolstikhin, head of the Russian Orthodox Mission in Jerusalem, and other clergy. After the singing of Psalm 137, His Holiness elevated Archpriest Vitaliy Borovoy, Dean of the Patriarchal Cathedral, to the rank of protopresbyter and Protodeacon Stefan Gavshev, of the clergy of the cathedral, to the rank of archdeacon. After the deeply moving and festive singing of the megalynarion for the Mother of God and St. Alexius, Metropolitan Nikodim of Leningrad and Novgorod censed the cathedral. During the reading of the canon at Mattins, believers, with a low bow and a prayer, kissed the shrine of St. Alexius and the Iberian Icon of the Mother of God and then approached His Holiness to be anointed with holy oil.

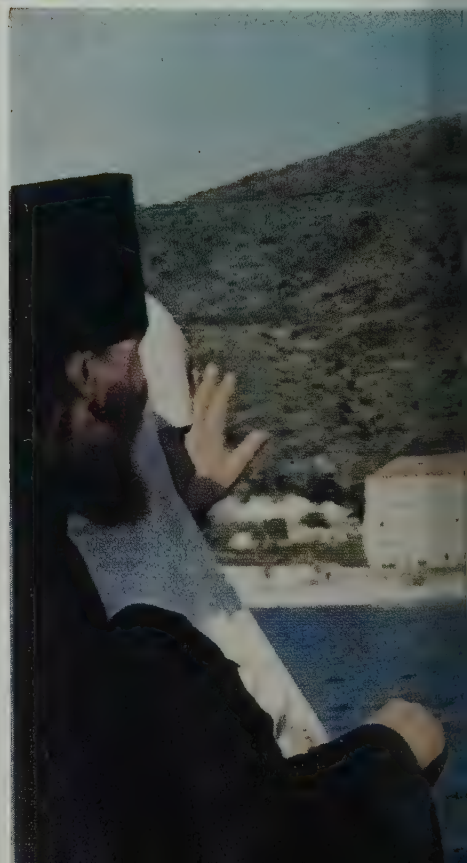
At 9.30 a. m. on the feast day, February 25, the pealing of bells announced the arrival of His Holiness Patriarch Pimen at the cathedral which was crowded with worshippers. Fully robed in vestments, the hierarchs who had conducted the All-Night Vigil as well as Archbishop Filaret of Dniepropetrovsk and the officiating priests met the Patriarch with "Gloria." After the entrance prayers the vesting of His Holiness took place on the dais, according to ritual. The Divine Liturgy was celebrated as usual to the accompaniment of the most moving and strict canonical singing of the Patriarchal choir conducted by the oldest precentor V. S. Komarov, who will be eighty this



**His Holiness Patriarch Pimen conducting Easter Midnight Service
in the Patriarchal Cathedral of the Epiphany**



His Holiness Patriarch Pimen and
 accompanying him at the Russian
 monastery of St. Panteleimon the
 martyr, October, 1972



. As is the custom on this day a
 ver was offered for His Holiness
 iarch Aleksiy, whose heavenly
 on is St. Alexius of Moscow. The
 vers for the repose of Patriarch
 siy were said, and also for
 upriest Pavel Sokolovsky, a well-
 own ecclesiastical figure who lost
 life in an air accident on February
 1973. His Holiness Patriarch Pimen
 ined Deacon Gerasim Ivanov
 byter during the Liturgy in the
 iarchal Cathedral. After the Com-
 ion Verse Archpriest Sergiy Vish-
 sky, of the Church of St. Nicholas
 Khamovniki, Moscow, preached a
 mon on the theme of the Gospel for
 Sunday of the Prodigal Son.
 After Divine Liturgy the festal mo-
 n was said to the Mother of God
 St. Alexius, the Gospel being read
 Metropolitan Nikodim. After the mo-
 n a prayer was offered before the
 ne of St. Alexius by His Holiness
 iarch Pimen in accordance with
 custom established by His Holiness
 iarch Aleksiy. During the singing

of the megalynarion to the Mother of
 God and St. Alexius, the hierarchs and
 the clergy who celebrated the Divine
 Liturgy, kissed the icon of the Mother
 of God and the shrine of St. Alexius.

After the service His Holiness Pa-
 triarch Pimen introduced the new
 Dean—Protopresbyter Vitaliy Borovoy
 to the congregation. His Holiness
 blessed the worshippers and after con-
 gratulating them on the feast he
 wished them spiritual consolation and
 the intercession of St. Alexius the Mi-
 racle Worker before the Throne of our
 Lord.

On the same day, with the blessing
 of His Holiness Patriarch Pimen,
 Archbishop Pitirim of Volokolamsk ce-
 lebrated the Divine Liturgy and, on
 the eve, conducted the All-Night Vigil
 in the Church of the Resurrection in
 Sokolniki, Moscow, where the much-
 venerated Iberian Icon of the Mother
 of God is found.

Archpriest NIKOLAY VOROBYEV
 Klyuchar of the Patriarchal Cathedral

ADDRESSES

Delivered by His Holiness Patriarch PIMEN on the Holy Mount of Athos

Each made at the reception in the Protaton of Holy Mount Athos
 Thessalonica, October 23, 1972

our Eminence, Holy Fathers,
 wish to thank you sincerely for the
 ting and this brotherly reception
 have tendered me, on behalf of Pa-
 ch Dimitrios and of the Holy Koi-
 s.

With a particular feeling of venera-
 do we set foot upon this land, the
 ly home of the Mother of God.

What is the significance of Holy
 s to us?" asks the renowned Rus-
 preacher Archbishop Nikanor of
 son and Odessa, in one of his ser-
 s. "Athos," he replies, "is the one
 venerable temple of the One Most
 God. Athos, from end to end, is
 aseless prayer, an unending glori-
 on, a never-silent, night-and-day
 of thanksgiving to God. Each of

the dwellers on the Holy Mount de-
 votes part of the day to prayer and
 Divine service, and the rest of the day
 to the performing of labour disciplines.
 Athos has preserved intact the spirit
 and the letter of the rules of monastic,
 hermitic and communal life, as well as
 particular forms of asceticism handed
 down from early times by the Fathers
 of the Church and monks.... Every mo-
 nastery on Athos is a votive candle
 lighted to God and burning with the
 flame of prayer, asceticism and spiri-
 tual purity, and the entire Mount of
 Athos with all its many churches and
 communities... is a single candle which
 has lighted the entire Christian
 world unflinching for centuries to
 come."

These words spoken by a Russian hierarch of the last century († 1890) have lost none of their meaning today. Like an undying candle, a never-extinguished lamp, Holy Athos goes on burning and illuminating with true Christian faith and righteousness. As formerly it draws the attention and hopes of the entire Orthodox Plenitude.

St. Athanasius the Athonite in organizing the life of the community, affirmed its multinational character by forbidding the making of any distinction between monks on the basis of nationality as one of the rules.

The first unbreakable link of our spiritual bond with the Holy Mount was forged by the founder of Russian monasticism, St. Antony of the Caves, who twice visited Athos and for a time lived here. In the 12th century an increase in the number of Russian monks on Athos led them to ask the protos (chairman of the administrative board) and the Sobor of the Holy Mount to allow them to use the abandoned and disintegrating monastery then dedicated to the Blessed Virgin Ksylourgou, and later to St. Panteleimon the Megalomartyr, today this monastery is known as Old Rusik. In the first half of the 18th century the monks moved to a small monastery on the sea-coast, which became the foundation of the New Rusik, the present Russian Monastery of St. Panteleimon.

From the moment of their occupying the Old Rusik, our monks became residents in full standing of the Holy Mount. The rights and interests of the Russian monasteries, like those of other Orthodox peoples on Athos, are guaranteed by international documents such as the treaties of San Stefano and of Berlin of 1878, and clauses of the Treaty of Sevres of 1920, which were incorporated in the Lausanne Peace Treaty of 1923.

In the course of its long existence, the St. Panteleimon Monastery has undergone many hardships, but never has it lost contact with the Russian Orthodox Church, who has always been her patron and has offered it the same generous assistance she has given other Russian and foreign monasteries. Russian Orthodox pilgrims to Athos have made gifts to the monastery and

on various occasions monks from many of the Athos monasteries have come to Russia to solicit donations.

Having enjoyed throughout the centuries the closest relations with Athos, the Russian Orthodox Church naturally wishes to preserve them, for Athos is one of the most hallowed places for Orthodox Russians, an oasis quenching their thirst for the life eternal.

That is why we are deeply concerned by the decrease in the number of monks in our Russian monastery which badly needs them.

We hope that Greek civil authorities will correctly understand our concern and sincere desire to maintain the usual number of Russian monks at Athos.

And we hope too that the Holy Koinotes will satisfy the desire of Russian monks who wish to take up their abode on the Holy Mount and dedicate their lives to the work of salvation.

Traditions and privileges handed down from ancient times must be preserved as basic to life on the Holy Mount. Athos must be kept as an all-Orthodox monastic centre blessed throughout the centuries with freedom and independence and with its own traditions of self-government. We do not doubt but that the Holy Mount at Athos, which always has been the work of Orthodox monks of all nationalities will continue to be so. Not for nothing was this spot chosen by the Mother of God as Her earthly home; in a vision She promised St. Peter at Athos to defend all those "who do patiently bear the yoke of monasticism here" and to preserve this place to the end of time as a place worthy of Her choice.

Peace and God's blessing be with you, revered monks whose lives are spent in praying for all of us!

In the words of the Apostle, let there be among you, "...neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all" (Col. 3. 11).

And may you in your pious prayers confirm unity of thought among Holy Orthodox Churches and throughout the Christian world.

**Mass Delivered in the Cathedral of the Russian Monastery
St. Panteleimon, October 23, 1972**

loved-of-our Lord, Father Superior,
brothers in Christ!
re on this Holy Mount we extend
ou the blessing of the Russian
odox Church and assure you that
are ever in our minds and prayers.
would ask you in our turn to pray
us, for we have need of your
ers and believe in their efficacy.
ayer is the very essence of the
of ascetics, is, indeed, their basic
According to the definition of St.
demus of the Holy Mount († 1809)
er is a means of summoning and
iving benefactors so generously
to us through God's infinite love.
ear and revered monks, upon you
fallen the hard lot of serving in
Monastery of St. Panteleimon the
alomartyr in the most difficult pe-
of its history, at a time when the
ber of its inmates has fallen off as
r before. Be comforted by the
ght that the place on which it
ds is the earthly home of the Holy
in Mary, and, according to Her

promise, is the object of Her particu-
lar love and solicitude. Not once since
the immaculate feet of the Queen of
Heaven first stepped upon the Holy
Mount has She ceased caring for Her
home, shedding upon it the constant
light of Her mercy, protecting it from
the world and its temptations, keeping
sleepless watch and acting as an invi-
sible helpmate to those who have cho-
sen to bear the cross of self-abnega-
tion upon this Holy Mount.

We too will not deny you our help
and support. In the generosity of his
heart the Orthodox Russian will not
hesitate to make sacrifices for the sake
of benefiting and strengthening the
Monastery of the Great Martyr St.
Panteleimon.

Your numbers are few, but Holy Rus
treasures this community, small as it
is, for your heroic feats are no less
because of it, nor are your prayers less
sincere, ardent and efficacious. We re-
call the words of Archbishop Nikanor
of Kherson and Odessa, who said, "Not



**Patriarch Pimen and those accompanying him with the monks of the St. Panteleimon Monastery
in front of the monastery gates, October 24, 1972**

all who live on Athos are saints, but among the hundreds and thousands who have spent their lives there, God undoubtedly sees ten, perhaps five, who may truly be numbered among the godly. And these five or ten righteous men are a pillar; they are the foundation and support not only of the Holy Mount but of the whole world."

Dear brother monks, accept the veneration accorded you by the many millions belonging to the Russian fold for the hard but redemptive way of life you have chosen.

Do not cease your prayers for us for all the hierarchs and children of the Russian Orthodox Church, for peace and unity among Christians, for God's mercy upon all those carried away by the stream of worldly cares.

Through the intercession of St. Panteleimon, may the Mother of God protect this monastery with Her benediction and omophorion.

May peace, love and righteousness reign among those abiding in this monastery; they are the rewards and tokens of the perfect life. Amen.

Fraternal Visits of the Primate of the Russian Orthodox Church PILGRIMAGE TO HOLY MOUNT ATHOS

The weather in Salonika on the morning of October 23, 1972, was clear and crisp. Quickly we gathered and took our places in the cars waiting for us, which with a cortege of honour, immediately set out for Athos. His Holiness Patriarch Pimen was accompanied by Metropolitan Stylianos of Miletropolis representing the Constantinople Throne, Metropolitan Nicodemus of Attica and Megaris and Bishop Euphimeos of Achelous, both of whom were members of the Hellenic hierarchy and had come with us from Athens. Metropolitan Leonides of Thessalonica accompanied us to the outskirts of the town.

Judging by the map, the way from Salonika to the Holy Mount runs due east across the Peninsula of Chalcidice. As a matter of fact two thirds of it represents a tortuous road with dizzying turns and steep climbs and descents. Modern road-building technique has reached even this ancient highway, which has been widened and straightened as much as possible and extended as far as Uranopolis, the last secular settlement this side of the Holy Mount.

In our day we often hear the word "problem" applied to events and circumstances of our complicated times.

In ancient Greece it was applied to cliffs jutting into the sea, peninsulas, sand banks, anything that represented an obstruction to a traveller's advance, accordingly, it came to be used figuratively in respect to questions difficult to solve. By some bitter irony, the situation of the Holy Mount answers to all three usages

of the word. To be sure modern means of transportation have solved the "problem" of its accessibility: ships easily reach it, a highway has crossed its borders, and in the very centre of the peninsula "Agion Oros" (Holy Mount), between the Russian Skete of St. Andrew and the town of Kareia, a landing field for helicopters has been made. So we can hardly say that the problems apply to the second or even to the first usage of the word. Perhaps the crisis for the brothers on the Holy Mount are living through today is greater and more far-reaching in its consequences than any in the past. In the past they suffered robber raids that temporarily extinguished life in the razed monasteries, but never however destructive the onslaughts of Catalans or Saracen hordes, the stream of monks and pious pilgrims from all Orthodox lands did not cease, and new monastic communities arose from the ashes of the old. The holiness of the monastic lives induced their admirers to make rich gifts with which they were able to restore the old and erect new structures dedicated to spiritual life. Today greater obstacles have arisen on the ancient path of monastic life on the Mount. The number of the brotherhood is growing less and less with every year. The replenishment of Slavonic communities has almost entirely ceased due to the obstacles put up by the Greek authorities in the way of the monks from the Churches of the East-European countries wishing to settle on the Holy Mount. The replenishment of the Greek ones is little greater. Cells and temples are empty. Not every skete has even a gatekeeper. Ancient monasteries, once renowned

Continuation. See issues Nos. 2 and 3, 1973.



His Holiness Patriarch Pimen kissing the head of St. Panteleimon the Megalomartyr

historical and spiritual treasures, are now in pieces.

Official Greek circles there is a growing tendency to view the Holy Mount from the point of view of state territory. Such a narrow national approach to a question steeped in ancient ecclesiastical history and tradition, a question touching the very essence of monastic life on the Holy Mount, is quite illegitimate. Any unprejudiced person must admit the unreality of trying to separate this all-Orthodox sanctuary from the Orthodox Church from which it stems.

By the mercy and the intervention of the Holy Spirit of God can save Athos from any misfortune whatsoever. This however does not remove responsibility from the shoulders of those who are responsible for the life and fate of the hundreds of monks living on the Holy Mount as well as for those who, now living in countries bound by inalienable spiritual ties to Athos, wish to become monks on the Holy Mount.

* * *

On that sunny October day we were the only ones in Uranopolis. From the Salonika port we were taken on a swift cutter to the landing at Daphne, where His Holiness the Patriarch was met by members of the administrative body of the Holy Mount and by Father David,

overseer of the Russian Monastery of St. Panteleimon. On the occasion of the jubilee of the Great Lavra the highway was extended from Daphne to Kareia, but the trip over this road in an ancient municipal autobus proved to be a real ordeal. I could not help recalling this same trip up mountain paths on the backs of donkeys ten years earlier. At that time it was the month of May and the fragrant mountain air was soft and caressing. The stillness of nature was enhanced by the singing of birds. Despite the treachery of the donkeys, who seemed purposely to chose the narrowest paths beneath the most low-hanging boughs, and despite the hardness of the wooden saddles, I recalled that earlier trip with nostalgia for comforts gone forever.

All things notwithstanding, we arrived safely in Kareia by three o'clock in the afternoon. Here a solemn reception had been prepared for Patriarch Pimen. Members of the Koinotes (religious administrative body of the Holy Mount), as well as many monks and laymen, were gathered at the main centre of worship, the Cathedral of the Dormition. At the entrance to the cathedral the Patriarch received the mantle and staff, kissed the cross and proceeded inside where he took his place in the hierarchs' stalls. As a mark of particular solemnity the church-chandelier was swung rhythmically round. This ancient Athos custom, which organically merges with all the elements of the Byzantine service, enriches and complements it. The many-tiered church-chandelier, slowly describing a circle as if flying



The Cathedral of St. Panteleimon (left), a belfry (in the background) and the Cathedral of the Protecting Vell of the Mother of God (on the right)

within its stationary outer ring (khoros), the gentle flickering of dozens of candles in the darkness beneath the cupola, harmonizing with the uneven rhythm of the Byzantine melodies—all of this evoked a state of attunement and concentration for prayer. Like any rare art, the swinging of the church-chandelier requires special skill, one which is highly prized by old dwellers on Athos.

After a short moleben, the responses of which were made by Patriarch Pimen in Church Slavonic, Metropolitan Stylianos addressed the congregation in the following words:

"Your Beatitude, Holy Patriarch of Moscow and All Russia, Kir Pimen!

"With the blessing of His Holiness our Ecumenical Patriarch Dimitrios and the Holy and Sacred Synod which he heads, I joyfully greet Your Revered Beatitude and your honoured suite in this hallowed place; and, in glorification of the Holy Triune Godhead, I say to you: 'Blessed is he that cometh in the name of the Lord!'

"This pilgrimage which Your Holiness has undertaken as Primate of the Holy Russian Church to this place, renowned for its prayers and spiritual feats, is of the very greatest significance.

"The unfailing zeal and the streams of tears shed by the saints have so blessed the place that not only has the wilderness blossomed, like a flower, but has made this holy place of pilgrimage an inexhaustible source of spiritual renewal for the brotherhood of Orthodox peoples, made brothers by their common pure faith.

"At this solemn moment we call to mind the prayers and tears of our fathers, who have dedicated their lives to God here, for we well know that the faithful Orthodox in Russia have always recognized the power of those prayers and tears.

"If, as we know, technical reasons have prevented you from carrying out the wish of Your Beatitude to visit Phanar, the centre of the Holy and Great Church of Christ" (by Great Church is meant the Constantinople Church.—*Ed.*) "this visit today partially compensates for it by bringing you into joyful communication with His Holiness Dimitrios I, Archbishop of Constantinople the New Rome, Ecumenical Patriarch, since by the grace of God you have reached this earthly and heavenly acropolis, which is under his jurisdiction.

"And so, greeting you on behalf of His Holiness the Patriarch and the hierarchy of the Ecumenical Patriarchate, I say to you with the deepest joy: Welcome to our midst, fathers and brothers in Christ, the blessed of God."

Archimandrite Theoclitos, Father Superior of

the St. Dionysius Monastery, spoke a word of greeting on behalf of the Koinotes of the Holy Mount.

Answering these greetings, Patriarch Pimen thanked the men of the Holy Mount for the solemn reception accorded him. He stressed the spiritual unity binding the monks of Russia at Athos and expressed deep concern for the future development of age-old ties (printed in this issue.—*Ed.*) After genuflecting before the holy altar and venerating the miracle-working icon "It is meet..." in the sanctuary and other shrines in the cathedral, His Holiness and his companions left for the Protaton (administrative building situated on an eminence overlooking the town of Kareia, where a banquet in honour of His Holiness awaited us in the main hall.

Swiftly the southern twilight descended. It was completely dark when we set out on the same road for the Russian Monastery of St. Panteleimon. Let me remind you once more of the peculiarly Athos (ancient Byzantine) means of calculating the hours. All of the residents at Athos excepting the monks of the Batopedi Monastery (the only one that has been modernized) set the hands of their own clocks and of the tower clocks on 12 as soon as the sun sinks below the horizon of the bay. This moment signifies zero hour and is the starting point for counting the hours of the night until sunrise. At the course of the year the hands are reset many times. Our pilgrimage was made at a time near to the equinox and zero hour by Athos time was about 18 hours by Central European time.

At 3 o'clock Athos time His Holiness Patriarch Pimen entered the Russian Monastery of St. Panteleimon the Megalomartyr, the first of the Russian Patriarchs to do so. The booming of the monastery's big bell was awe-inspiring in the darkness. We were met by the rather small group of monks living at the monastery, headed by their Father Superior, Archimandrite Gabriel, all of them carrying lighted tapers and chanting "It is meet..." According to ritual, Patriarch Pimen received the mantle, the staff and the cross at the monastery gates. Then His Holiness took his place in the stalls of the Cathedral of St. Panteleimon, and heard a moleben and listened to words of greeting spoken by Archimandrite Abel on behalf of the monastery brotherhood, and delivered an address in reply (printed in this issue.—*Ed.*) Patriarch Pimen genuflected before the holy altar, kissed the holy icon of St. Panteleimon the Megalomartyr which has been placed in a reliquary in the centre of the church in honor of his visit, and gave his blessing to the monks.

Despite the late hour, the tables in the

ry were laid for us—or rather the two
al tables were laid, which were more than
gh to seat the forty partakers of the meal.
os and candles picked the figures of the
ks out of the darkness of this enormous ba-
n, capable of seating several thousand. The
hour and the darkness created the proper
sphere for the thoughts and feelings inspired
his vast monastery which, if almost empty,
still alive, kept so more by faith than by
s, struggling to preserve itself by the sheer
of love and hope. Our nocturnal repast
place in a silence like that of prayer, a
ce we were loth to violate by a single sound.
under its spell, we went out into the
astery yard flooded by the blue light of the
n and made our way to the cells assigned
in the sixth floor of the Pokrov building
rising the northern wall of the monastery
extending for more than one hundred metres.
few cells occupied by the brothers in these
hollow-ringing corridors were like oases in
desert. The soul of this enormous building
e Cathedral of the Protecting Veil, some 50
metres in size and containing many holy
, beautifully executed new and ancient
rich vestments, and a second altar dedi-
to St. Alexander Nevsky. In both cathed-
the entire cycle of daily services is held
early by the few but deeply devout monks.
e full moon that had risen over the moun-
ridge beyond the monastery was now almost
zenith. It turned the sea into liquid silver,
mysterious light cast a blue tinge upon
white stone monastery and softened its
rurs, throwing long deep shadows that, like
sh, merged the buildings with the earth.
ce hung over everything; steps and voices
ed distinctly without breaking the silence.
the splash of a stone thrown into a pool,
sound was separate and apart from the
ing stillness.
was hard to remain in one's cell. One was
outside to pace with soundless step the
ful balconies and galleries of the monastery,
n one's knees beside the walls of temples
d with prayer, and become one with this
ude.
ght wooden walk leads from the third floor
Pokrov building to the lowest tier of the
where the great bell hangs. This bell was
n Russia and weighs 818 poods. (One
is about 36 pounds.—*Tr.*) For dozens of
its deep and solemn voice, indescribably
w in tone, has been heard on the Holy
t, calling to prayer and marking the pas-
of the hours. The sound, like the breaking
ceding of a mighty wave upon the shore,

flows over the mountainside, spreads over the
sea, and mounts to the boundless starry sky—a
sound so richly compounded of pure tones that
all the world seems to be contained in it. The
light wooden galleries of the monastery vibrate
in response like the sound-board of a musical
instrument. One awaits the first note of the bell
as if it were a revelation long familiar yet new
each time. From among the bushes and rocks
down on the beach the oldest inhabitants of the
Athos Peninsula, the little jackals whom the
natives call "chikals", reply to the Russian
giant's voice with plaintive wails and whimper-
ing, which they keep up until the last note dies
away. This is repeated every half hour. Gradual-
ly one becomes used to this unusual chorus, but
at first one hears in it a despair so hopeless and
enraged that one can hardly attribute it to any
creature but a fallen angel.

Two other bells hang beside the big one,
weighing respectively 200 and 250 poods. In the
upper tier of the belfry hang 18 small bells for
festal chimes. They are all skilfully played by
Father David.

The Russian monastery is colossal. The entire
ensemble was erected in the 19th century by the
labour and anonymous donations of countless
Russian believers. It harbours the rare treasures
accumulated by its inmates in the course of the
centuries. Fires, the bane of the Holy Mount,
have not spared the Russian monastery either.
For more than twelve years the building beside
the monastery landing-stage has been standing
with charred walls and empty window-frames.
On the eve of the Feast of the Transfiguration in
1969 the woods on the slope descending to the
monastery from Old Rusik caught fire. The
flames spread, threatening to destroy everything
on the shore, but they died down and went out
at the very walls before they reached the water.
The last fire, which took place three years ago,
damaged the southern and eastern many-storied
buildings belonging to the brotherhood. Roof and
ceilings collapsed and gradually earth covered
the debris, which is now overgrown with weeds.
As I stand gazing veils of mist, blue in the
moonlight, envelop the lifeless carcass and a
breeze, faint as a breath, flows through the
eyeless windows. The fire began in the eastern
building and spread to the parlor (arkhondarik)
and abbot's cells in the eastern wing of the
Pokrov building. The flames went out on reach-
ing the library. One can only wonder at this and
thank God for it. To appreciate the fire hazard
on Athos, one must see and feel the wooden
frames, balconies, balustrades and stairways,
dried and heated by the southern sun and wind.
Not in a single one of the monasteries did I



**Patriarch Pimen leaving the Pokrov building
of the Russian Monastery of St. Panteleimon**

discover any fire-extinguishers, but I suppose they would be of little avail in the hands of so few fighters pitted against raging flames devouring such inflammable material.

At nine o'clock at night by Athos time (later than usual to give the weary travellers a brief opportunity to rest) midnight services were held in both of the cathedrals. Our party divided so that members could be present at both. Patriarch Pimen went to the Cathedral of the Protecting Veil, where Archimandrite Abel and two of the monks hold services in Church Slavonic and according to the Russian Church ritual. Archimandrite Gabriel, also assisted by two monks, one of whom is a Greek living in our monastery, celebrates services in Greco-Slavonic in the St. Panteleimon Cathedral. Father Gabriel Ligach born in the Russian Carpathians, was tonsured by Archimandrite Justin and was made Father Superior after the death of Archimandrite Ilian on January 5 (Old Style), 1971. He is now seventy years old and for thirty-eight years has been a member of the brotherhood of the St. Panteleimon Monastery.

No description of Divine service can ever convey its true character, and to attempt to describe the midnight service on Athos which I attended would be the highest folly. To achieve

any appreciation of it one would have to find oneself transported to the silent temple where the faint light of the lamps falls softly on the faces of the icons and the prayerful figures of the monks, more sensed than seen. There is but one reader in the chancel and he is chorister as well. His singing is addressed to God alone, for the brothers who once filled the stalls along the walls, the nave, the choir loft and the antechapel have departed from this world and there are none to take their places. The entire service is carried on by three or at most four monks, and they do it not to serve a congregation; they do it because this is what they must do, is what gives total meaning to their lives. Perhaps that is why the service is so fervent and full of deep meaning. Despite its length one does not become weary or bored, even though there are limits to human endurance even in such matters.

The reading and singing from the Greek chancel is done in a loud voice; from the Russian chancel in the serene tone of an intimate talk—relaxed, unforced, as if addressing a Omnipresent Companion who listens willingly, attentively, and with the desire to concede whatever requests are made of Him.

It is hard to forget the reading of the Psalter by one of the oldest Russians on Athos, Hierodeacon Simeon. Only one who for years has identified himself with the images of the text could read it in a way that made any other modulation of voice or change of rhythm seem as false and incomprehensible as the assumption of a pose in the presence of a dear friend.

Father Simeon was born in the Kamenskoye Bryansk Region of Russia. On completing army service in 1912 he came to the Holy Mountain where he first entered the Skete of St. Elijah the Prophet, living there for thirty years, then transferred to the Skete of St. Andrew, where he spent twenty eight years. Now he is a member of the brotherhood of the Monastery of St. Panteleimon.

When I was here ten years ago I was astonished by the energy and joyfulness emanating from this small, thin, round-shouldered monk. Now I find he has not changed except that he has become smaller than ever. He is just as joyful and vigorous. "It is good to be here; this is the only place to live. Mine is a good cell," he says. He is always the first to obey any discipline, the first to take his place in the chancel and wait for the ringing of the bell. It was as easy to talk to him as if we were old friends who had met again after a brief parting. Father Simeon lovingly recalled Archimandrite Mikhail, Abbot of St. Andrew Skete. "He died in his cell. He officiated at Divine service daily and afterwards he would read learned periodicals," he said with

g us about the last days of the venerable the last guardian of St. Andrew Skete. In the year of our first pilgrimage and our attendance at a midnight service on Athos, Mikhail made a deep impression on us. Returning at night from an exhausting trip Monika he talked with us at length and with interest about the problems of Russian philism, after which he officiated at the Night Vigil. After his death the Skete of Andrew was abandoned. The rich church- icons, and other treasures belonging to it hastily transferred to the Pantocrator Mon- istry. This time we only took a brief look at empty buildings and the big white cathedral had once comprised the Skete of St. Andrew. antarily there rose in our minds a memory e monumental paintings and the rich at- es that had once decorated the inside of cathedral, works of art created by unknown an peasants. Near the wall is the grave of o-monk Innokentiy (Innokentiy Mikhailo- Sibiryakov, 1860-1901). Before entering the istry he was a millionaire who freely gave wealth to the publishing of books in Rus- d to the building of this Russian skete and dral on the Holy Mount. I wonder who of urtherhood now remember him and others, ronounce their names during the Liturgy, written into the synodicon of the Russian to be forever mentioned.

did not part after the midnight service in cathedral of the Protecting Veil, but imme- y celebrated Mattins, Hours, and the Li- Through the high windows streamed the light of our second day on Athos. The sky the mountains turned a pale green, then then assumed a multitude of tints. Presently un burst with unbearable brilliance over dge, pouring its light on everything—the rainside, the sea, and the charred ruins, unexpectedly revealed many colours, but s expressing grief and mourning that they unable to hide their gaping wounds.

er the Liturgy an early feast was laid in r of our arrival. Then Patriarch Pimen and mpanions were shown the sacred relics and s of St. Panteleimon Cathedral. Here are venerable heads of abbots of the monastery, g them the myro-exuding* head of Schemo- andrite Niphont who died on October 24, At the grave of Schemo-Archimandrite the saintly starets, by the northern wall sanctuary, Metropolitan Nikodim said a r the repose of his soul. We then proceeded

to examine the vestry and the library, which contains but an insignificant portion of the total possessions of the monastery and is in need of dozens of hands to put it in proper order.

The men on Athos have deep faith that Russian monks will again bring comfort and joy to the entire brotherhood of the Holy Mount. Every monastery preserves dozens of documents testi- fying to the rich gifts made, and the work of restoration carried out by Russian, Serbian, Bul- garian and Walachian rulers. But on every hand one hears of numerous and nameless Russian pilgrims who, with their labour, prayer, piety and selfless donations, brought new life to the mo- nasteries, the empty cells and caves of the Holy Mount. Their memory has become a deathless le- gend repeated again and again by aged monks. In general poverty and hardship cannot oppress those who dwell on Athos. On the contrary, many of the monks accept this as a blessing. But the present plight of our monastery, sketes and cells cannot but cause Russian pilgrims deep pain. One involuntarily recalls the words of Patriarch Cyril of Bulgaria who, at the celebration of the 1000th anniversary of the founding of Athos, said to Patriarch Athenagoras of Constantinople with prophetic pathos: "Your Holiness, God will call you to account and history will harshly judge you if during your reign as Patriarch the holy lamps of the Slavs are extinguished on the Holy Mount." (JMP No. 8, 1965, p. 77.)



**An old inhabitant of the Russian Monastery
of St. Panteleimon**

On the evening of our arrival it was pleasant to hear Metropolitan Stylianos say that the Holy Mount is "an inexhaustible source of spiritual renewal for the brotherhood of Orthodox peoples." In this connection I would also quote the words spoken by Patriarch Pimen at the official reception held in his honour by the Deputy Prime Minister of Greece, Stylianos Pattakos, in Athens on October 19, 1972:

"The Russian monastery of St. Panteleimon on the Holy Mount of Athos is witness to the age-old friendly relations between the people of Russia and Greece. As one of an eminent group of holy retreats on Athos, the Russian monastery has a history covering a period of nearly one thousand years, than which nothing could be stronger testimony to the deep faith and exceptional piety of Russian Orthodox Christians. This monastery has always been attached to the Russian Orthodox Church by fast bonds, both spiritual and material. Naturally our solicitude for the preservation and maintenance of this age-old centre of the spiritual life of our Holy Russian Orthodox Church can have no practical application without the understanding, and, if necessary the support, of representatives of the Greek Government, under whose secular jurisdiction the Holy Mount of Athos falls. This matter is not unknown to Your Excellency and we hope that monks wishing to transfer from monasteries of our Church to the St. Panteleimon Monastery will have no barriers placed in their way by official Greek circles, and that our other representations prompted by the interests of the St. Panteleimon Monastery of Athos will be given a positive consideration."

Aged Russian and Greek monks who remember the flourishing days of monasteries on the Holy Mount eagerly await youthful replenishment before it is too late for them to pass on their heritage and before secular interests efface this international and all-Orthodox shrine, created by centuries of labour and devotion.

The tower clock has just given warning that there is no time to waste in reflection: we must prepare for the next lap of our journey. On October 24, His Holiness Patriarch Pimen wished to venerate the miracle-working icon of the Mother of God in the Iveron Monastery.

Once more we boarded a cutter and set off following the coastline. Wooded hills decked in the colourful apparel of autumn swept past us, as did white stone structures that appeared to be abandoned. The only monk we saw was fishing from a boat in an inlet not far from the barren lands of Karuli. After rounding a promontory the wind grew fresher but the waters of the bay remained calm; later we were in-

formed that our trip must have enjoyed the blessing of the Queen of Heaven, since the weather which at this season is inclined to be bad for days at a stretch, held fine. And true enough, the next day the wind was so strong there could have been no talk of making a similar trip.

From the landing-stage of the Iveron Monastery, erected on the site of the ancient St. Clement landing-stage at which the vessel bearing the Holy Virgin is said to have moored, we climbed a stony path to Iveron and reverently stepped under the Protecting Veil of the Blessed Guardian of the Gates, where Patriarch Pimen was presented with a mantle, staff and cross, after which His Holiness entered the main cathedral of the monastery where a moleben was read. Words of greeting were exchanged, then the Patriarch made obeisance before the numerous shrines and reliquaries arranged in the antechapel. The Patriarch was accompanied to the monastery by all those who had come to Greece with him.

It is common to meet aged monks on Athos who, thanks to the Iveron Monastery, have learned to love the Russian Church. Anyone who heard the warmth and sincerity with which the noble starets of Iveron addressed us would have understood this.

"It is with a full sense of the good fortune and exceptional honour extended us that we of the Iveron Monastery receive so eminent a person in our midst," he said. "At this unforgettable moment, gazing with simple and sincere delight and veneration upon the countenance of Your Beatitude, we glorify God by offering Him our thanks for the rare joy of being blessed by the Orthodox Patriarch of Great Russia. As one bringing benediction and renewal he comes to us, he the Primate of the Holy Russian Orthodox Church, with which this holy monastery has happily been connected through the ages. The visit made by you and your suite to the Holy Mount, the earthly home of the Mother of God, is undoubtedly the fruit of a most elevated spiritual life. We bow our thanks to you for extending to us the joy of your presence."

The crowning moment of our visit to the Iveron Monastery was the moleben to the miracle-working Portaitissa (Guardian of the Gates) icon. On behalf of the whole Russian flock the moleben was led by His Holiness Patriarch Pimen, accompanied by the singing of all the pilgrims. The spiritual force emanating from the icon is indescribable.

After the moleben we conversed in the park and then were given a repast, following which we were shown the monastery library and repository containing many valuable manuscripts, imper-

ers and sacred vessels sent from different
s and Churches as gifts to the monastery.
gain we returned to the St. Panteleimon Mo-
nastery in complete darkness. That night all
pilgrims took part in the service held in
Cathedral of the Protecting Veil. Members of
clergy assisted Patriarch Pimen in celebrat-
the Liturgy while members of the laity went
confession and received Holy Communion.
hierarchs, both Greek and Russian outnum-
the officiating priests. Prayerfully and
great fervour was the Liturgy celebrated
following the Liturgy, the moleben to the
Virgin and St. Panteleimon. In honour of
Patriarch Pimen's visit the most sacred relics
belonging to the monastery had been brought
into the centre of the cathedral. Two rows
reliquaries containing the relics of many
s of ancient days extended along the north-
wall and between the columns of the nave.
n and again the pilgrims had bowed before
at the All-Night Vigils during our stay
e. Now the hour had arrived to make our
obeisances and to prayerfully implore the
s' blessings on the journey confronting some
s, on the austere life in this holy place
fronting others.

After the Liturgy Metropolitan Yuvenaliy and
Archbishop Pitirim visited the graves and tombs
in the brotherhood cemetery. Metropolitan Yuve-
naliy said a lity and a prayer of absolution for
the departed brothers. The men on the Holy
Mount welcome the visit of bishops so that they
can receive their blessing and prayers for the
souls of departed brothers on the spot of their
earthly internment. This indicates the veneration
in which Athos ascetics hold those who have at-
tained a hierarch's dignity. We too were glad
of this opportunity to come into spiritual com-
munion with our departed fellow-countrymen.
The many skulls of the deceased that are
preserved in a small chapel at the cemetery
convey a feeling of intimacy, of kinship. One of
the brothers gently picked up one such yellowed
skull and said a prayer over it. We read the
names and brief information about their lives
lovingly written on the parietal bone: "This is
the head of Hieromonk Magistrian, who departed
to God on April 25, 1892. A native of Kursk Gu-
bernia. Eternal memory to thee, servant of Christ,
Father Magistrian. For thy steadfast labours may
the Lord give thee rest in His Kingdom. Eternal
memory to thy remains, most blessed father."
Or, briefly: "Amvrosius, doctor"; "Monk Jacob.



Offering up a thanksgiving prayer after the meal in the
St. Panteleimon Monastery, October 25, 1972

Died April 19, 1907"; "Monk Andrew the Ailing"; "Schemomonk Siluan." The monks' graves lie immediately behind this chapel and consist of small mounds of settled earth and stones mounted by a simple cross not more than half a metre in height. Bodies are kept in these graves until complete disintegration has taken place, when the bones are placed in the chapel and the grave is used to receive the body of the next departed monk.

One felt like lingering in this place of eternal rest, but we had no time to do so.

The meal served to us after the Liturgy was consumed in silence. All of us were oppressed by the sad feeling of imminent parting. When the meal was over His Holiness Patriarch Pimen addressed the brothers in the following words: "One of the monks of the monastery in which I was tonsured said that the soul of all monks was one. He meant by this that all who take monastic vows must be one in spirit, one in deed, one in prayer. I am sure you are aware that we came here with great joy and with the desire to aid this holy cloister. All that is within our power we have done and will continue to do, and we earnestly beg you not to forget us in your prayers. Again I invoke God's blessing upon you, and also salvation and the strength to joyfully endure your vicissitudes. Joy in enduring must surely be born of the knowledge that you are monks of the Holy Mount, and this special joy cannot but find echo in your hearts. To be the child of the Mother of God in Her earthly home is a high honour for any monk. You are close to the Holy Virgin's heart, and that must be sufficient comfort in your sorrows and disappointments. May God bless you. Once more I ask you to remember us in your prayers."

On behalf of the Father Superior and brothers of the monastery, Archimandrite Abel presented His Holiness the Patriarch an icon of St. Panteleimon the Megalomartyr. "In the person of Your Holiness we have made contact with the Plenitude of the Russian Orthodox Church and with our Motherland, Russia. We will diligently perform all our obediences in the hope that our Mother Church, the Russian Orthodox Church, will not forget us in her prayers," said Father Abel with tears in his eyes.

When the repast was over His Holiness Patriarch Pimen, robed in his mantle, offered up a prayer of thanks, blessed all those who had partaken of the food, and together with the entire company went to the cathedral to make his last obeisances to St. Panteleimon.

Shortly after this the pilgrims took their leave at the landing-stage.

How is one to describe the sorrow we felt in

parting? The signal was given, moorings were unfastened. Silence reigned on the cutter. The brothers on the pier sang a troparion to St. Panteleimon, the Patron Saint and intercessor of Russian monks on Athos.

Few in number are these truly courageous members of the Russian monastic brotherhood of the Holy Mount. Their resolution and courage give us hope that the life of prayer and piety which for centuries Russians have lived in this monastic centre, will not be brought to an end. The Church's common sense and will for good cannot surrender to passing motives of political interests. Just as the monks of Athos are tireless and persistent in praying for their earthly Motherland and the Russian Church, so are the majority of their fellow-countrymen in their native land united in praying that God will give the monks of Athos strength for unseen feats of courage, and will preserve the Russian monastic brotherhood on the Holy Mount.

Archbishop PITIRIM

Archbishop ILARION PROKHOROV

(In memoriam)



Archbishop Ilarion (Nikolay Ivanovich Prokhorov) fell asleep in the Lord on January 27, 1977.

He was born on March 9, 1889, in Mikhailovskoye, Yampol District, Sumy Region, into the family of an office employee. In 1910 he graduated the Kursk Theological Seminary as an honor student. From 1910 to 1912 he was a teacher of religion at a girls' school in the Ekaterinoslav

nce. For two years, from 1912 to 1914, he
d at the Faculty of Economics of the Moscow
mercial Institute.

June 28, 1915, His Grace Nikodim Konakov,
p of Belgorod, with the blessing of His Gra-
khon Vasilevsky, Archbishop of Kursk and
an, ordained Nikolay Prokhorov deacon and
presbyter to serve in the Church of Dormi-
in the village of Voshchinino, Kursk Eparchy.
from 1915-17, Father Nikolay taught religion
the village and church schools. Then for seven
years, he was the rector of the Church of the
figuration in Belopolye (now in the Sumy
on). In 1936, Father Nikolay was awarded a
al by His Eminence Konstantin Dyakov, Met-
ritan of Kiev, Exarch of the Ukraine, and in
he was appointed rector of the Cathedral of
Nativity of the Blessed Virgin in the same

er the war, Archpriest Nikolay was decora-
with the medal "For Valiant Labour in the
Patriotic War of 1941-1945."

an ukase of Patriarch Aleksiy and the Holy
d of September 8, 1945, Archpriest Nikolay
orov was designated Bishop of Sumy and
yrka after taking monastic vows. He was ton-
by Archimandrite Kronid in the Kiev-Pecho-
vra on September 28 of that same year. His
nation took place in the Monastery of St.
ael on September 29, 1945, in Kiev and on
following day he was consecrated Bishop of
and Akhtyrka by Metropolitan Ioann of Kiev
Galich, Exarch of the Ukraine, Archbishop
of Kharkov and Bogodukhov, and Bishop
am of Vinnitsa and Bratslav at the Cathedral
Vladimir.

ce December 27, 1951, His Grace was Bish-
of Kirovograd and Nikolaev, since November
—Bishop of Ufa and Sterlitamak. For his zealo-
rvice to the Church he was elevated to the
y of archbishop in 1957. He was appointed
bishop of Ivanovo and Kineshma in December
to be translated back to the Eparchy of Ufa
Sterlitamak in October 1963. In that same
His Grace was granted the right to wear a
on his klobuk by His Holiness Patriarch
iy. Since October 1967 His Grace was made
bishop of Rostov and Novocherkassk, and la-
of Penza and Saratov.

hbishop Ilarion retired in 1970 and settled in
own of Belopolye. He frequently attended
e services in the church where he had served
priest, and enjoyed the respect and love of
worshippers. On the Great Feasts he came
ny to pray and receive Holy Communion in
athedral of the Transfiguration. The congreg-
of the cathedral remember His Grace as a
s pastor and preacher. The last time they
im was at Christmas of 1973.

Archbishop was ill for three days and passed
quietly. He asked to be buried at the city
ery of Sumy. On the day of his demise, the
y of the Sumy cathedral celebrated a lity
e dead at the house of the late archbishop.
his body was taken to the Cathedral of the
figuration, where the All-Night Vigil for the
le of Souls was celebrated that evening and
ext day—the Liturgy. With the blessing of
opolitan Filaret of Kiev and Galich, Exarch of
kraine, the funeral service was conducted by
Feodosiy of Poltava and Kremenchug, who
red a heartfelt oration and asked all present

to pray for the repose of the soul of the departed
in the mansions of the righteous. The clergy of
Sumy and of other towns and villages of the Sumy
Eparchy took part in the service, which was atten-
ded by a great number of believers. After parting,
the coffin was taken to the cemetery Church of
Sts. Peter and Paul, where the Lity for the Dead
was said. After the funeral procession round the
church to the singing of the irmos "Helper and
Protector...", the body of the archbishop was
consigned to the grave next to that of the late
Bishop Evstratiy of Sumy and Akhtyrka, who
departed to the Lord on July 30, 1972.

Archpriest SERGIY DANSHIN

Archpriest PAVEL SOKOLOVSKY

(in memoriam)

On February 19, 1973, Archpriest Pavel Soko-
lovsky, Dean of the Church of the Resurrection
in Sokolniki, Moscow, member of the Department
of External Church Relations of the Moscow Pa-
triarchate, was tragically killed in a plane crash.
On February 28, in the Church of the Resur-
rection in Sokolniki where the coffin containing
the remains of Archpriest Pavel Sokolovsky had
been brought, Bishop Chrysostom of Zaraysk
celebrated the All-Night Vigil for the Repose of
Souls which was followed by a funeral lity con-
ducted by Archbishop Pitirim of Volokolamsk.

On March 1, Thursday of Shrove tide, Metropol-
itan Nikodim of Leningrad and Novgorod, cele-
brated the Divine Liturgy for the Souls of the
Departed.

At the close of the Liturgy, the funeral service
for Archpriest Pavel Sokolovsky was conducted
by Metropolitan Nikodim of Leningrad and Nov-
gorod, Metropolitan Yuvensiy of Tula and Belev,
Archbishop Filaret of Dmitrov, Bishop Pimen of
Saratov and Volgograd and Bishop Chrysostom
of Zaraysk. Protopresbyter Vitaliy Borovoy,
Dean of the Patriarchal Cathedral of the
Epiphany, Archimandrite Makarios Tayar, Dean
of the Antiochian podvorye in Moscow, Archi-
mandrite Nestor Krystev, Dean of the Bulgarian
podvorye in Moscow, Archimandrite Kliment Tol-
stikhin, Head of the Russian Orthodox Mission
in Jerusalem, and many other clergymen from
Moscow churches and the Moscow and other
eparchies assisted in the service.

Patriarch Pimen attended the funeral service.
His Holiness, not fully vested, read a prayer of
absolution by the coffin of Archpriest Pavel So-
kolovsky.

Before the service a funeral oration was deliv-
ered by Metropolitan Yuvensiy of Tula and
Belev. After the third song of the canon a word
was spoken in memory of the deceased by Arch-
priest Aleksandr Akimov, the new Dean of the
Church of the Resurrection in Sokolniki. Present
in the Church to honour Father Sokolovsky's
memory with their prayers were members of the
Department of External Church Relations and
other departments of the Patriarchate, represen-
tatives from the Moscow Theological Academy
and the Trinity-St. Sergius Lavra, numerous

representatives of the Moscow clergy, friends and fellow-students of Father Sokolovsky at the MTA. The church was filled with the faithful.

Also in attendance were representatives of the Christian Peace Conference, the Conference of European Churches and the All-Union Council of Evangelical Christian Baptists.

At the close of the funeral service the coffin was carried around the church by the officiating priests to the singing of the irmos "Helper and Intercessor...". Father Pavel Sokolovsky was laid to rest in the Vvedensky cemetery in Moscow.

* * *

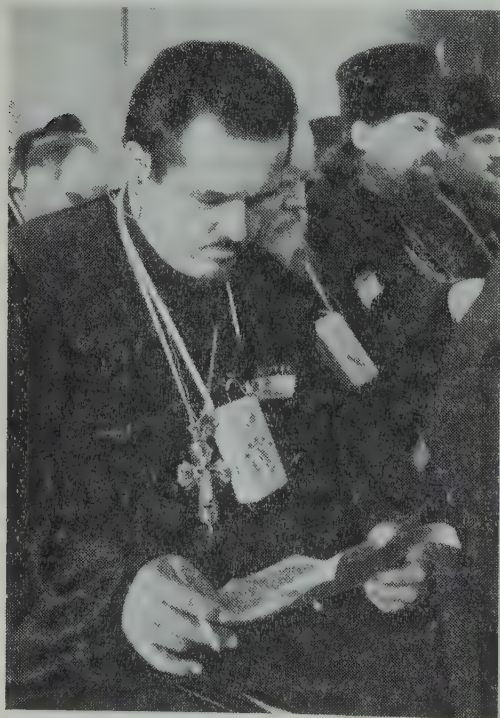
I should like to take as the first obituary lines dedicated to the memory of Archpriest Pavel Sokolovsky, who was so untimely taken from us, those words which he himself used in a sermon on "active hope," based on the text from St. Matthew's Gospel, 25, vv. 31-46: "Preparation for the last reckoning before Christ is the central motivating point of the Christian's whole spiritual life, and this is especially true of the Orthodox Christian. It is this which gives impulse to his day-to-day life and his service to people and society... We know 'neither the day nor the hour wherein the Son of man cometh' (Mt. 25, 13). But the way to his Kingdom is open to every man; every man is shown the necessary means and every man is given the time to prepare himself—in his life on earth... Christ's words of the Judgement—this is His call to us to be ever ready to meet Him, this is the basis of our ever active hope, love and charity, service

to individuals and humanity at large throughout the Christian life... these are what gives it its dynamic and power of salvation. Christ showed us six ways of service and love for mankind which lead to the attainment of perfect blessedness: service to the hungry and thirsty, to the naked and homeless, to the sick and oppressed" (JMP, No. 5, 1967, pp. 44-45).

The relatives, close friends and colleagues of Father Pavel in their last speeches delivered at his graveside and in their eternal memory of him testify to the fact that the words of his sermon spoken so recently, sum up his whole life. Father Pavel never ceased to take responsibility for the ever changing "needs of mankind" not only in his home, his church, in the Orthodox Church, to which he belonged, but also in the world as a whole. His words and deeds "in the name of peace and the attainment of the highest human ideals," in the name of the service of the Lord and "the human race, for the sake of whose salvation He came down to earth" were always topical, inspired, calling for an effective answer. In the course of his duty his life on earth was suddenly terminated. May our Lord grant him mercy, for he gave his whole life to the service of his fellowmen in the name of Christ's love and may he be succoured by the prayerful love of those known and unknown to him and by the inconsolable grief and unremitting prayers of his dear ones.

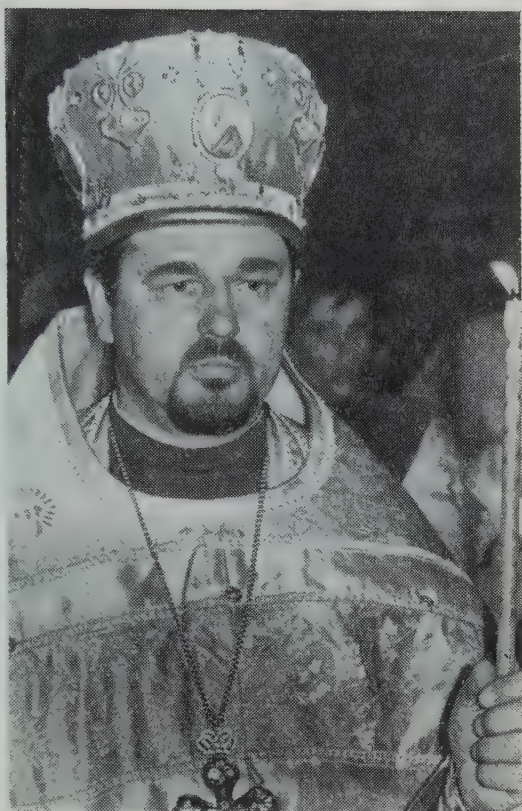
Pavel Semyonovich Sokolovsky was born a Byelorussian peasant stock on November 2, 1929, in the village of Shariyenichi in the Drozhichin District of Grodno Region. He spent his childhood in poverty and his adolescence in the painful years of the Great Patriotic War in which Byelorussia, together with other Soviet republics, suffered the ravages of enemy occupation and in which the courage and valour of his glorious sons was displayed—fighters for the liberation of the Motherland and for victory over the oppressors. His mother fostered love for the Motherland in her son through his religious upbringing. From the age of twelve he served in the church, learning the reading singing and Church Rules and preparing for his future service as a priest.

While he was still a schoolboy Pavel Sokolovsky showed a bent for learning. Unfortunately the war years prevented him from receiving a secondary education. When he finished the tenth grade, however, he continued with his studies alone. His inclination towards the Church and his love for science brought Pavel Sokolovsky to the Zhirovits Monastery where he first served as a novice from 1945 and then studied the Theological-Pastoral courses. In 1947 he enrolled at the Minsk Theological Seminary. The early years were recalled in the memorial speeches. The deceased was spoken of as a sincere and sympathetic man and a good husband and father (Pavel Semyonovich Sokolovsky married Tamara Ivanovna Gerasimovich in September 1948) and also as a Christian who directed all his efforts towards the service of the Church. In December 1948, Archbishop Pitirim of Minsk and Byelorussia ordained Reader Pavel a deacon, and after he finished the seminary in June 1949, presbyter, before he was hardly twenty. Protopresbyter V. Borovoy, who was teaching in the Minsk Theological Seminary



Archpriest Pavel Sokolovsky at the session of the Conference of the Representatives of All Religions in the USSR in Zagorsk, 1969

time, spoke of Sokolovsky's extraordinary ability in the acquiring of knowledge, persistence in the fulfilment of his duty and obedience to the Church authorities. These qualities allowed the simple peasant lad from Russia to develop his ability for mastering languages and theology. It is thanks to his persistence and abilities, already evident in his early days, that Father Pavel subsequently gained a fluent command of Russian, Polish, Czech, English and German and that he was called to fulfil his duties to the international arena. In 1953 Father Pavel entered the Moscow Theological Academy graduating in 1953 with the degree of Candidate of Theology for his dissertation for the Faculty of Byzantology, entitled "The Reasons for the Separation of the Western and Eastern Churches." This ended Father Pavel's formal education, but, as we shall see, it was not the end of his search for perfection. Father Pavel's twenty-year service in the Church began in 1953 when he graduated from the academy and was made priest in the town of Dmitrov and ended in February 1973, when he tragically perished in a plane crash at the age of 44, was filled with remarkable events. From 1954 to 1969 Father Pavel was the Rector of the Church of the Kazan Icon of the Mother of God in Dmitrov and from 1955-59 he was the Rector of the churches of the Dmitrov District. At the same time as he carried out the assignments of the higher Church authorities, he also took part in the activities of various foundations of the Russian Orthodox Church in the USSR and abroad. In 1955-58, for example, he was secretary of the Holy Synod's Commission on Matters of Church Service and Church Calendar; from November 1958 to October 1959 he was secretary of the Patriarchal Exarchate of North and South America; from 1960-63 he was secretary of the Moscow Eparchial Board. In October 1956 Father Pavel was awarded the pectoral cross by His Holiness Patriarch Aleksiy for his services to the Church and at Easter 1961, he was ordained archpriest. In December 1962, Archpriest Pavel Sokolovsky began his activities as a member of the International Secretariat of the World Peace Conference; in 1964 he participated in the work of the Conference of European Churches; in October 1964 he was a member of the Russian Orthodox Church's delegation at the Local Council of the Czechoslovak Orthodox Church. On July 14, 1964, His Holiness Patriarch Aleksiy awarded Archpriest Pavel Sokolovsky the Order of St. Vladimir, Third Class. Father Pavel was especially active in the international work during the last ten years. He was a member of the three All-Christian Peace Congresses in 1964, 1968 and 1971; he attended three assemblies of the Conference of European Churches in 1964, 1967 and 1971; he was a participant in the conferences of the World Council of Churches in 1963 in Mexico at the WCC's Commission on World Missions and Evangelism, 1966 at the World Conference on "The Church and Society" and 1968 at the IV General Assembly of the WCC in Uppsala. As a fighter for peace he was a delegate to the Conference of the Representatives of All Religions in the USSR for Peace and Cooperation in Zagorsk in 1969 and to the World Conference for "Religion and Peace" in 1971. He also took part in the work



Conducting the Divine service in the Church of the Resurrection in Sokolniki, Moscow

of the World Peace Council, as a member of the Russian Orthodox Church's delegation at the World Congress for Peace and Disarmament which took place in Helsinki in July 1965 and as a participant in other undertakings of this organization. Fulfilling his ecclesiastical obediences, Archpriest Pavel Sokolovsky visited many countries in the space of a few years, taking active part in the establishment and development of fraternal relations between the Russian Orthodox Church and other Christian Churches and organizations. In his trips abroad and around the country, Father Pavel took part in various meetings and conferences, delivered reports and lectures and preached in the churches of other faiths. Father Pavel strove everywhere for the achievement of Christian unity, promoted the establishment of mutual understanding and cooperation not only among Christians but among all men of good will. The driving force behind all this was his life-long dedication to the fight for the consolidation of peace and the establishment of justice in human relationships. Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod's Commission on Christian Unity, noting at the commemorative meal the services of Father Pavel, drew attention to his constant and unswerving obedience to the Church, his sacred leadership, and to his conscientious fulfilment of his duties as a son of the Church and as one of her priests. It was this

feature in conjunction with his personal qualities, apparent in his service, which was the constant criterion of the Church authorities' evaluation of Father Pavel Sokolovsky's activities. Father Pavel's services were given further recognition when at Easter 1967 His Holiness Patriarch Aleksiy awarded him a cross with decorations. In March 1969, Archpriest Pavel Sokolovsky was appointed Dean of the Church of the Resurrection in Sokolniki, Moscow. In March 1970, he was made a member of the Department of External Church Relations of the Moscow Patriarchate. At Easter 1971, Metropolitan Pimen, Locum Tenens, bestowed a mitre upon Father Pavel. Thus Father Pavel Sokolovsky's life passed in much toil but with much blessing. The Lord gave Father Pavel and his wife family happiness—their three children, daughters Larisa and Angelina and son Anatoliy, brought comfort to their parents by their success and good conduct.

Archpriest Pavel Sokolovsky was a very prolific publicist. It is sufficient to summarize only partially his articles written on various occasions to be convinced of the truth of the words devoted to the deceased by his former mentors and to see the specific field of interest of a man who not in vain was called a great churchman.

From 1962-1972 Archpriest Pavel Sokolovsky published more than seventy articles in *The Journal of the Moscow Patriarchate*. The articles in *JMP* and others published in Church magazines abroad comprise materials of various ecumenical gatherings and meetings with penetrating and profound analysis of topical questions and Christian answers to them. The majority of the articles are devoted to world problems with excursions into the field of world politics, economics and social relations. From year to year Archpriest Pavel Sokolovsky's interest also returned to the theme of Africa which was evident in his very first article (*JMP* Nos. 7-8, 1962). This was no accident. On January 21, 1971, Archpriest Pavel Sokolovsky submitted for approval to the Council of the Moscow Theological Academy as the subject for his Magister's dissertation: "Paths of Development of Theological Thought in Contemporary Africa." And so Father Pavel's scholarly work, which according to the Rector of the MTA Archbishop Filaret of Dmitrov was nearing completion, would have been the result of many years' experience in developing contacts with African Christians and this obviously would have presented a valuable gain for Russian theology inasmuch as African theology is still insufficiently known to us.

Returning to Father Pavel Sokolovsky's "list of services," we can now judge more fundamentally the most significant aspects of the ecclesiastical work entrusted to him.

Father Pavel's basic activity was connected with the Christian Peace Conference and with the theory and practice of the movement for peace, justice and cooperation among nations.

Metropolitan Nikodim of Leningrad and Novgorod, who headed the funeral service and as President of the Christian Peace Conference gave the address in memory of the deceased and also workers from the central body of the CPC in Prague who were present at the funeral, acknowledged Father Pavel's services to the Christian Peace Movement. Archpriest Pavel Sokolovsky

lived for a long time in Prague; from 1963 as the Russian Orthodox Church representative to the CPC. Since the Second Pan-Christian Peace Congress, i. e., 1964, he was a member of the CPC Continuation Committee. He was also a member of the CPC Research Department, a participant in the International Commission of "Economics and Politics," worked on the editorial board of the CPC, was the CPC representative at the bureau of the Stockholm Conference on Vietnam. In other words, from 1962 to February 1971, Father Pavel was a very active member of the Christian Peace Conference taking part in the preparation and introduction of its most important measures.

Father Pavel Sokolovsky most fully laid out his credo as an Orthodox churchman in defence of peace in his article "Christian Peace Tasks" (*JMP*, No. 12, 1968, pp. 47-48).

"The participation of the Russian Orthodox Church in the Christian Peace Conference," he wrote, "from the very beginning of its existence was and remains constant and many-sided. Here I should like to note just a few of the most important aspects to which she attaches special significance.

"1. The thorough theological understanding of the concept of the tasks of peace always was and remains for our Church the most important aspect of the creation of peace and its basis. Here the Gospel is taken not as separate sections but as a unified whole, the manifestation of God Himself in teaching and life...

"2. On the basis of theological investigation and enrichment by the experience of peacemaking, the Russian Orthodox Church proceeds to her efforts for peace in the conviction that simple pacifism is not enough for the defence of peace but that great constructive activity is essential...

"3. In all her activity the Russian Orthodox Church devoutly preserves the spirit of ecumenism and Christian brotherhood. However, to be in our time a true Church, with open ecumenical thought and activity, means making comprehensive efforts for the preservation of peace among states and peoples. On the other hand, to strive for peace means serving ecumenical Church unity and the brotherhood and equality of all mankind.

"4. From the very beginning of her activity for peace and up to the present our Church proceeds from the profound understanding that peace, and efforts for peace, is not the prerogative of Christians. The service of peace is not merely desirable but a sacred obligation. The successful fulfilment of this duty will be all the more effective the broader the ranks of those who seek it and strive towards it. Cooperation is the name of peace and the triumph of justice knows no limits or boundaries just as the most active love knows no limitations. Here confessions and ideologies, differences in traditions and political convictions come second since it concerns the existence of all mankind. Only justice and the struggle for its realization in the life of society are on an equal footing with the effort directed towards the preservation of peace..."

From this article and a whole series of others we can see that Father Pavel's credo lay simultaneously in his conviction as an Orthodox priest, a member of the Russian Orthodox



His Holiness Patriarch Pimen reading the prayer of absolution by the coffin of Archpriest Pavel Sokolovsky in the Church of the Resurrection, March 1

ch, and as a citizen of his socialist Motherland. He formulated this in the following way: "The Russian Orthodox Church (and that is for each of her member. — N. Z.) the path leads peace and peaceful service through labour and the whole of one's existence in the inalienable quality of true ecclesiastical devoted Christian adherence to the Peace of Christ the Saviour. This is the Church understands her service, placed in a socialist society and joined to the world and all nations. It is in this action that her representatives strengthen international Christian peace and ecumenical activities." (Op. cit., p. 48).

It can be seen that Archpriest Pavel Sokolovsky by his personal involvement in various peace-making organizations — Orthodox, inter-religious, for example, the Assembly of World Religions for Peace and Justice in Indochina (Nov. 1970, August 1972), organizations of people of good will (World Peace Council, etc.) — furthered the consolidation of forces in the defence of peace and justice, always openly speaking out against imperialist aggression, racial inequality, oppression of man by man, and for rights, freedom, happiness and the future of people in our world.

Archpriest Pavel Sokolovsky devoted much to the Conference of European Churches. After Archpriest Sokolovsky's funeral were present the General Secretary of the CEC, Dr. G. G. Williams, who paid the same respects to the dead and complimented the Russian Orthodox Church for making Archpriest Sokolovsky a de-

legate to the CEC. Speaking at the after-funeral reception, Dr. Williams expressed not only official condolences but also his own profound regret at the loss to the conference of her zealous colleague, who had made at times controversial but always useful contribution. As has already been stated, Archpriest Pavel Sokolovsky participated in the CEC's work at the "Nyborg IV" Assembly which took place on board the steamship *Bornholm* in the North Sea. At the "Nyborg V" Assembly in 1967 in Austria he took an active part in the section concerned with political problems. The successful work of this section determined the further activity of the CEC in defending peace, in support of the idea of convening the Conference on Security and Cooperation in Europe and in other progressive measures. At this assembly Archpriest Pavel Sokolovsky was elected to the CEC Consultative Committee — one of its leading organs. In 1971 at the "Nyborg VI" Assembly he was re-elected for another six years to its Consultative Committee. In between the assemblies Father Pavel was active in the working groups of the CEC and especially in the group which had received the name of "Creation of Peace in Europe" at the last assembly. A series of articles written by him throws light on the work of the CEC but the most significant legacy of his activity in the Conference was the well-known memorandum of the Russian Orthodox Church accepted as a working document by the last assembly, the first initiator and co-author of which was Father Pavel Sokolovsky. The President of the Conference of European Churches from the Russian Orthodox Church, Metropolitan Aleksey of Tallinn and

Estonia and members of the Consultative Committee of the CEC from the USSR profoundly regret the loss of their dear brother and colleague in the CEC who was able to put his questions at the European Church forum in such a clear, direct and precise manner.

One could speak in greater detail about Father Pavel's participation in the ecumenical movement in the WCC, but there he acquitted himself in the same way as at the CPC and CEC and moreover was not constantly involved in the World Council of Churches.

In conclusion, it is extremely important to note something not always immediately apparent or pointed out in any documents, i. e., the dignity of a pastor of God's Church. Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate, drew attention to this aspect of Father Pavel's service, commenting on his faith, piety and zeal in the service of God. Father Pavel's concern for his pastoral duties did not diminish from the first days of his religious experience. It was also manifest in his love for preaching the word of God "at any place and at any time and in that heartfelt sadness which he experienced on feast days when he was far from those churches where he might have officiated at service, outside the communion with parishioners in Dmitrov or Sokolniki, and in the joy he felt when circumstances allowed him to hasten the

completion of his obedience far from his homeland and enabled him to return home to Moscow in time for the feast, for example in honour of the Iberian Icon of the Mother of God which he profoundly revered. It is thought that preoccupation with ecclesiastical obediences in the CPC, CEC and in world, regional and local undertakings, in the defence of peace and justice sharpened Father Pavel's awareness of his pastoral vocation and duty even more and that was evident from the results of his works.

May Archpriest Pavel Sokolovsky be ever in our memory and may he serve as an example to us who live on of boldness in the fulfilment of our vocation and duty, in the witness of our conviction and in our obedience to the Holy Church. May those who pray not be ashamed to ask the Heavenly Lord for the repose of the soul of him so untimely taken from us and grant him the "crown of truth and the lot of God's chosen elected to glory," and, as it is said in the prayer for the burial of priests, "for those who have toiled in the world for Thy Name's sake, let them be Divine recompense in Thy Holy Realms, with Divine and bountiful blessings and with the love of Thy only begotten Son, our Lord Jesus Christ. Amen.

Professor NIKOLAY ZABOLOTSKI
Member of the CE
Consultative Committee

ORTHODOX EPARCHIES

The Exarchate of the Ukraine. His Eminence Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine, conducted services in the Cathedral of St. Vladimir in Kiev on Sundays and Great Feasts, also celebrating Divine Liturgy in the cathedral on special dates, and visited other parishes of the eparchy to hold services on festal occasions.

On December 14, 1972, the Feast of St. Philaretus the Merciful, his name-day, Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine, concelebrated Divine Liturgy in the Cathedral of St. Vladimir in Kiev with Metropolitan Sergiy of Kherson and Odessa, Metropolitan Nikolay of Lvov and Ternopol, Archbishop Nikodim of Kharkov and Bogodukhov, Bishop Vladimir of Chernigov and Nezhin, Bishop Savva of Chernovtsy and Bukovina, and Bishop Varlaam of Pereyaslav-Khmelnytsky, assisted by the assembly of clergy. On December 19, the Feast of St. Nicholas the Miracle Worker, Metropolitan Filaret celebrated Divine Liturgy in the Cathedral of St. Nicholas of the Convent of the Protecting Veil of the Mother of God in Kiev, and at the Liturgy he ordained Leonid Papenko deacon. On December 31, the 31st Sunday after Pentecost, and the last before Christmas, the Sunday of the Holy Fathers, His Eminence Metropolitan Filaret concelebrated Divine Liturgy in the Cathedral of St. Vladimir with Bishop Varlaam of Pereyaslav-Khmelnytsky, and ordained Deacon Leonid Papenko presbyter. After the Liturgy His Eminence the Exarch said a moleben of thanksgiving. After "Many Years" was sung, a message from His Holiness Patriarch

Pimen and the Holy Synod on the occasion of the 50th anniversary of the formation of the Union of the Soviet Socialist Republics was read out.

On January 6, 1973, Christmas Eve, His Eminence Metropolitan Filaret ordained deacon the warden of the Church of the Protecting Veil of the Mother of God at Solominka in Kiev, Oleg Taranopolsky, during Divine Liturgy in the Cathedral of St. Vladimir.

On January 8, the day after the Feast of the Nativity of Christ, Synaxis of the Most Holy Mother of God, Metropolitan Filaret celebrated Divine Liturgy in the Cathedral of St. Nicholas of the Convent of the Protecting Veil of the Mother of God. In the evening of the same day the Exarch conducted Vespers in the Cathedral of St. Vladimir, after which he blessed the clergy and the believers who had come to greet him on the occasion of the Feast of the Nativity of our Lord Jesus Christ. During the ceremony the choir sang Christmas carols. On January 9, the Feast of St. Stephen, First Martyr and Archdeacon, Divine Liturgy was celebrated by the Exarch in the cathedral of the Convent of St. Theodore in Kiev, and on January 14—the Circumcision of our Lord and the Feast of St. Basil the Great—in the Church of the Ascension in Demievka, Kiev, where there is a side-altar dedicated to St. Basil the Great.

At all these services Metropolitan Filaret, Exarch of the Ukraine, delivered sermons and blessed the congregation.



The Divine Liturgy in the Cathedral of the Annunciation, Kaunas, November 19, 1972

the Eparchy of Vilna. On September 19, 1972, the Day commemorating the miracle wrought by Michael the Archistrategus at Khony, the Right Reverend Bishop Anatoliy of Vilna and uania celebrated Divine Liturgy and, on the All-Night Vigil in the Church of St. mael in Vilnius together with the full as- ssembly of the clergy. On September 20, the eve of the Nativity of the Blessed Virgin Mary, the Right Reverend Bishop Anatoliy conducted the Night Vigil, and on November 4, the Feast of the Kazan Icon of the Mother of God, ce- lebrated Divine Liturgy in the old Cathedral of the Most Holy Mother of God. On October 22, Bishop Anatoliy celebrated Divine Liturgy in the Church of the Mother of God "The Sign" in Vilnius.

At all these services Bishop Anatoliy pre- sented the sermon.

On November 19, Sunday of the 25th week after Pentecost brought the Orthodox believers of Vilna great spiritual joy. On that day the Right Reverend Bishop Anatoliy celebrated Divine Liturgy in the Orthodox Cathedral of the Annunciation. Long before the arrival of the bishop crowds of believers foregathered at the cathedral. The clergy of the Roman Catholic churches of the city were also represented by the Prelate Father Stephen and a priest of the Roman Catholic cathedral, Father Ludwig. Right Reverend Bishop Anatoliy entered the cathedral to the singing of "Gloria". The clergy of the cathedral, Archpriest Nikandr Mulyuk, spoke a word of greetings.

The presence of the priests of other denomina- tions at Divine Liturgy was yet another good sign of the growing mutual understanding; our

Roman Catholic brethren can be seen in Ortho- dox churches more often now.

Towards the end of the Liturgy Bishop Ana- toliy delivered a short homily on the subject of the Gospel reading about the Good Samaritan, pointing out how essential it was to extend help to any one, independently of his convic- tions and nationality, whenever such a person needed our assistance.

The same day Bishop Anatoliy was received by Monsignor Romualdo Krikščiūnas, Bishop of the Roman Catholic Archdiocese of Kaunas, in the Cathedral of St. Peter and St. Paul. After a fraternal salutation, the bishops proceeded to the main sanctuary. Right Reverend Bishop Anatoliy said a short prayer before the altar. Then Bishop Romualdo told Bishop Anatoliy about the cathedral. Bishop Anatoliy paid ho- mage to the much-venerated icon of the Mother of God, known to the Orthodox as the Požai Icon of the Mother of God. After a tour of the cathedral the two bishops and the accompa- nying Orthodox and Roman Catholic clergy vi- sited the chancellery of the dioceses of Kaunas and Vilkaishkis. A reception was held in hono- ur of Bishop Anatoliy, in the course of which, during a friendly talk in which the two bishops and the clergy engaged, stress was laid on the ecumenical importance of the meeting as part of the great move towards the unity of the Churches in the fulfilment of the will of the Chief Shepherd our Lord Jesus Christ.

The Eparchy of Vologda. On October 11, 1972, by a decree of His Holiness Patriarch Pimen and the Holy Synod, Archbishop Mikhail of Voronezh and Lipetsk was appointed to the an- cient see of Vologda. On his arrival in Vologda on November 12, Archbishop Mikhail said a mo- leben in the Cathedral of the Nativity of the Blessed Virgin, together with the clergy of the cathedral, to all the Saints and Miracle Wor- kers of Vologda, the patrons and intercessors of the Vologda Eparchy, and, after the moleben, conducted a lity for the repose of the soul of Bishop Ignatiy Bryanchaninov (†1867) of re- vered memory, who was born in Vologda, and whom many generations of those who value the treasures of spiritual life and contemplative prayer venerate as their tutor and spiritual director wise in God.

On November 18, the eve of the 25th Sunday after Pentecost, His Grace Archbishop Mikhail of Vologda and Veliki Ustyug was solemnly welcomed as he entered the Cathedral of the Na- tivity of Christ to conduct the All-Night Vigil and in the morning, Divine Liturgy. On November 26, the Sunday of the 26th week after Pentecost, Archbishop Mikhail celebrated Divine Liturgy in the Vologda Church of St. Lazarus. Long before the Archbishop arrived at the church it was filled with worshippers. After the liturgy His Grace said a moleben to St. John Chrysos- tom whose feast it was.

During the services Archbishop Mikhail de- livered exhortations and gave his blessing to the congregation.

The Eparchy of Kalinin. September 6, 1972, the Wednesday of the 15th week after Pentecost, the anniversary of the passing away of Arch- bishop Ignokentiy Leoforov of Kalinin. On the eve, the Right Reverend Bishop Germogen, for-

merly of Vilna and Lithuania, who was recently appointed to the ancient see of Kalinin, arrived at the Cathedral of the "White Trinity" to attend the All-Night Vigil for the Repose of Souls for Archbishop Innokentiy. Bishop Germogen was received at the door of the cathedral by members of the Executive Board and inside the cathedral he was greeted by Archpriest Boris Ostashevsky, Dean of the churches of the Kalinin district. The Right Reverend Bishop Germogen thanked those who had gathered for their warm reception. Then, accompanied by the clergy of the cathedral, Bishop Germogen processed for the parastas. The next day he conducted the Liturgy for the repose of the soul of Archbishop Innokentiy. After the panikhida and "Memory Eternal," the Right Reverend Bishop Germogen blessed the congregation who had come in great numbers to honour the memory of the deceased archpastor with prayers, and to greet the new bishop.

On September 29, the Nativity of the Blessed Virgin Mary, Bishop Germogen celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin Mary in Gorodnya-on-Volga.

On October 14, Feast of the Protecting Veil of the Blessed Virgin, Bishop Germogen celebrated Divine Liturgy in the Church of the Dormition in the village of Zavidovo.

On October 15, the Sunday of the 20th week after Pentecost, the Feast of St. Princess Mother Anna of Kashin, the Right Reverend Bishop Germogen celebrated Divine Liturgy in the Church of St. Peter and St. Paul at Kashin, where the relics of St. Mother Anna are kept.

On November 21, Synaxis of St. Michael and the Rest of the Angelic Hosts, the Right Reverend Bishop Germogen visited the Church of St. Michael in the ancient town of Torzhok. After the Gospel reading Bishop Germogen delivered a homily on the story and origin of the feast of St. Michael the Archistrategus. Later in the day he visited the Church of the Blessed Virgin of Kazan in the village of Maryino and together with the congregation sang troparia to the Kazan Icon of the Mother of God and to St. Michael, after which he blessed the flock and the Rector of the church, Father Yevgeniy Lisitsin.

The Eparchy of Korsun. (French eparchy under the West European Exarchate of the Russian Orthodox Church). On December 2, 1972, an Eparchial session of the clergy of the Russian Orthodox Church (Moscow Patriarchate) was held in Paris under the chairmanship of Bishop Pierre of Korsun, Ruling Bishop of the Moscow Patriarchate in France. On the eve, Bishop Pierre with the participants in the session attended Vespers and Mattins in the Cathedral of the Three Hierarchs in Paris, and on Saturday morning Bishop Pierre celebrated Divine Liturgy in the same cathedral together with the priests and deacons of the cathedral. After a luncheon attended by the participants in the Eparchial session, which was held in a fraternal atmosphere, the Right Reverend Bishop Pier-

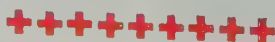
re read a report on the life of the eparchy. After a lively exchange of opinion which followed it was decided to send a greeting with assurances of loyalty and devotion to His Holiness Patriarch Pimen.

The Eparchy of Mukachevo. On Saturday, December 2, 1972, the 25th anniversary of the death of Schemo-Archimandrite Aleksiy Kabalyuk (venerated memory—a well-known ecclesiastical Orthodox figure in Transcarpathia—was marked.

With the blessing of Archbishop Grigoriy of Mukachevo and Uzhgorod, the date was prayerfully observed in the ancient Monastery of St. Nicholas in Mukachevo. After the Liturgy for the Repose of Souls, Archimandrite Vasily Prinin, of the clergy of the monastery, spoke on the life of Schemo-Archimandrite Aleksiy.

Father Aleksiy was born on September 18, 1877, in the village of Yasinya in what is now the Transcarpathian Region, into a peasant family belonging to the Uniate Church. He was baptized Aleksandr. From early years he was attracted by religious life. He visited monasteries in Transcarpathia, studied theology by himself, and in 1908 he joined a group of pilgrims to the Holy Land and to Holy Mount Athos. In the same year on July 8, the Feast of the Kazan Icon of the Mother of God, he joined the Orthodox Church in the Russian Monastery of St. Panteleimon on Athos, and was tonsured in the Monastery of St. Onuphrius in the Kholiv Eparchy. He was ordained hieromonk in 1910. Soon after he visited Mount Athos for a second time whence he was sent back to his native country with a Greek altar-cloth. In 1912 he paid a visit to the Serbian Metropolitan See in Austria-Hungary and, as a deputy to the Dean of Miskolc (Hungary), was appointed to the parish of the Iza Village (Mukachevo Region). This was the time when the Austro-Hungarian authorities were busy preparing the notorious Maramarossziget Trial against the Orthodox Church in Austria-Hungary, and Hieromonk Aleksiy left for the USA. In 1914 he voluntarily presented himself at the Trial. On the way Father Aleksiy made a pilgrimage to the ancient shrines in Italy. At the Maramarossziget Trial he was sentenced to four years and nine months in prison. After the First World War he was appointed rector of a parish in the town of Khust (Mukachevo Region). During the Second World War, as head of the first Church delegation from the Eparchy of Mukachevo (then under the jurisdiction of the Serbian Church) he visited the Moscow Patriarchate. The last years of his life were spent in the Domboki Monastery where, shortly before his death, he received the great schema and peacefully fell asleep in the Lord on December 2, 1947. His remains were interred in the village of Iza.

After Archimandrite Vasily had spoken, the clergy processed for the parastas; the clergy and the congregation held lighted candles. At the end of the Great Panikhida, "Memory Eternal" was said for Schemo-Archimandrite Aleksiy.



The Triumph of Faith and Love

*Let us rejoice and be merry on this day, for it was created by the Lord
(Easter Liturgical Prokimenon)*

The Holy Orthodox Church triumphs, exults and rejoices, magnifying and extolling Christ's glorious Resurrection, the great wonderful manifestation of Divine love and all-forgiveness and the beginning of everlasting life.

This greatest feast, illuminated by light from on high—is a divine figuration of the general resurrection of all those who have died from the beginning of time.

St. Athanasius the Great teaches us that the Son of God abolished death and granted immortality to humanity and the promise of resurrection; as the firstfruits of the resurrection Christ Himself rose from the dead, giving in the sign of the Cross a monument to this victory over death. Man, united in faith in Christ, does not fear death, for he knows that the dying will not perish, but live and, through resurrection, will partake of incorruption... (see Творения, ч. I, с. 225-232. Свято-Троице-Сергиева Лавра, 1902).

Having seen with the eyes of faith that the Giver of Life rising in an robe of radiance from the tomb, let us with one mouth and one heart, glorify and sing His glorious Resurrection at the feast of faith: "We have seen Christ's Resurrection, let us receive the Lord Jesus, for that He is truly, He only is without sin. Thy servant, O Christ, we worship, we sing and tell the glory of Thy Holy Resurrection..." (from the Easter stikheron).

The Risen Lord draws us irresistibly to Himself by way of His heavenly kingdom, and by the radiant light of the Gospel teachings. Abundantly nourish those who believe in Him with the love for God and man, He grants

us the joy of salutary faith and firm hope, for from death unto life and from earth unto heaven hath Christ our God brought us over... (First canticle of the Easter canon).

Beginning with Easter Mattins we, all filled with sacred emotion and ecstasy, salute one another with the words of eternal truth, faith and love: "Christ is risen! He is risen indeed!"... words that fill our chastened hearts with paschal, festal feelings. This profound faith of ours that fills these words with joy and exultation is the priceless inheritance which has come down to us through Christ's Apostles who saw the Lord with their own eyes after His Resurrection. (Mt. 28. 6, 16-20; Mk. 16. 6, 9-19; Lk. 24. 6, 15-53).

St. Paul writes that the Risen Lord "was seen of above five hundred brethren at once; of whom the greater part remain unto this present... After that he was seen of James; then of all the apostles... and of me..." (1 Cor. 15. 6-8).

The Gospels of the Apostles contain more important evidence of how the Risen Lord appeared to His followers. The Evangelist St. Luke tells how, during one of His appearances, the Lord opened His disciples' understanding to the Scriptures, and revealed to them that the sacred events of His Death and Resurrection had all been providentially foretold: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Lk. 24. 45-46).

The Risen Lord appeared to the Apostles whom He had summoned to meet Him in Galilee where He said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of

the Holy Ghost: teaching them to observe all things whatsoever I have commanded you..." (Mt. 28. 18-20).

The Apostles fulfilled the will of the Lord religiously: their infinite love and total devotion to their Master and Teacher urged them to preach of Him "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1. 8).

No difficulties or hindrances could make them renounce their witness to the Crucified and the Risen Christ. The strength of the Apostles' convictions, their courage and ardour, their fiery words about the truth of Christ's Resurrection and His teachings proved irresistible.

The Apostles' message sowed the seed of a new life within the old pagan world, and no persecutions were able to prevent the spreading of the Christian religion.

By the Providence of God, after many centuries, we in our turn have been found worthy to discover for ourselves and to accept the Good News brought by the Apostles and zealously guarded by the Holy Church: the Gospel of the Progenitor of our life—the Risen Lord Jesus Christ. We glorify and sing the Resurrection of Christ at Divine service every Sunday of the year, and with especial solemnity during the blessed Paschal season.

In our joy at hearing the Apostles' gospel of the Risen Christ, we learn the truths of Christ's faith and love, which help every one of us Christians to tread the path of life in the gladness of labour, brotherhood, love and peace.

We embrace one another with paschal rapture and hurry to the places where our dear ones are buried, to salute with the words: "Christ is risen!" our relatives and friends who have passed beyond the bar, to tell them of our love, to bear witness that Christ is risen indeed and that all the dead will rise too. We also shall all rise after death, for the Holy Scriptures say: "He will swallow up death in victory" (Is. 25. 8), and that "In a moment, in the twinkling of an eye... the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must

put on immortality" (1 Cor. 15. 52-53).

Christ is risen and everlasting life has been granted to all those who believe in Him, and no one will remain forever in the tomb, for "now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15. 20).

At the end of time all the resurrected peoples will see the firstfruits from the tomb—the King of Glory, our Lord Jesus Christ: "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1. 7).

The great love of our Saviour and Lord for all mankind makes us also participants in His sufferings on the Cross, and in His Resurrection from the dead. Together with the entire Church, we bring the Risen Lord our love and gratitude. We exultantly glorify His Resurrection with the Paschal Hymn: "Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life."

Professor ALEKSEY GEORGIYEVSKY

Palm Sunday

The great and triumphant event of the entry of our Lord into Jerusalem was preceded by the great and glorious miracle of the raising of Lazarus from the dead after he had lain in the grave four days.

"Six days before the passover" (Jn. 12. 1) our Lord Jesus Christ came to Bethany to the house of Lazarus, whom He had raised from the dead. Whilst Jesus tarried there, in Lazarus' house many of those who had accompanied Him on the way from Jericho managed to reach Jerusalem and spread the tidings that Christ the Saviour was coming thither for the Feast of the Passover, and had stopped for a while in Bethany. Hearing this news, Christ's enemies, the scribes and Pharisees, came to Bethany, "not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead" (Jn. 12. 9).

The number of people believing in Christ the Saviour was growing from

to day, and even some of the Jews had hitherto been hostile towards Him, seeing the miracle He had wrought, believed in Him. This made the scribes and Pharisees even more angry, and they resolved to kill not only our Lord Jesus Christ, but the pious Lazarus, the witness to His impotence, as well.

Jesus Christ did not want to increase the spite of His foes, the scribes and Pharisees, and for this reason He often avoided direct and open confrontation with them. But the more He had come to take all the wrath and spite of these people upon Himself, the more certain His enemies would have no justification for their unbelief and would not be able to say afterwards that He had hidden His glory and His destined Messianic mission from them. Our Lord made a ceremonial entry into Jerusalem, fulfilling all that the prophets had foretold of Him. After spending a day in Bethany, Jesus then set out for the Holy City.

Calling to Him two of His disciples—most likely the Apostles Peter and John, whom a few days later, on Thursday, the Saviour sent from Bethany to Jerusalem to make ready for the Passover (Lk. 22. 8)—our Lord Jesus Christ asked them to bring from a nearby village a she-ass and her colt. The disciples went and fulfilled everything: finding at the gates of the town a she-ass and her colt, they brought them to the Saviour. The young ass had not been ridden on or borne a yoke before (1 Sam. 6. 7). The disciples then laid their clothes upon it.

Thus Jesus Christ entered Jerusalem in a royal chariot drawn by horses, upon a young ass, covered, not with horsecloth, but with the well-worn cloths of the disciples. In this way, as the Evangelists John and Matthew tell us, the sayings of the prophets were fulfilled: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Mt. 21. 5).

The meek and humble entry of our Lord Jesus Christ into Jerusalem was a symbol of peace and humility, for it presented a complete contrast to the pompous processions of kings at that

time: kings rode in chariots hung with purple and garlands and surrounded by soldiers. "He rides not in a chariot," says St. John Chrysostom, "as other kings generally do, He does not impose tribute, or spread fear about Him and walk in the midst of spearbearers, but here too He shows great humility. Ask of a Jew: was there ever a king who rode into Jerusalem on a young ass? And he cannot show you one, save Christ alone" (*Works*, Vol. VII, p. 675-676).

The way in which Christ entered Jerusalem showed that His Kingdom was not of this world, but that He was sent by His Father in Heaven. Jesus was accompanied by throngs of people who had followed Him from Bethany or had met Him on the way.

Having ascended the Mount of Olives, He stopped. From this hill a beautiful view opened out over Jerusalem. The tumultuous joy of the people following the Great Miracle Worker Who had raised Lazarus from the dead, grew even greater at the sight of this beautiful and sacred city.

Not only the disciples, but all who believed in Him rejoiced with a great joy, for they believed that Jesus was the promised Messiah, Who, according to the erroneous beliefs and expectations of the Jews, would sit on the throne of David, the king of glory, and be their ruler and rescue them from the Roman yoke.

At the gates of Jerusalem Jesus was met by a great multitude of people, rejoicing and waving palm branches, who, as Matthew the Evangelist tells us, bestrewed the way with them and their garments (Mt. 21. 7-8). All this was an expression of particular reverence for the Messiah Whom they had come out to welcome.

Palm branches, which are evergreen, are a symbol of victory, joy, life, salvation and triumph. The Jews welcomed famous and distinguished persons with them. In the East, the same branches were presented in tribute to victors in battle.

During the Lord's triumphant entry into Jerusalem, the whole people, who had come in their multitudes to celebrate the Passover and those who had witnessed Lazarus' resurrection and

were astounded by this great miracle, cried in joyous rapture: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Mt. 21. 9).

The word "hosanna" means "save, pray" or "send down salvation." With this cry the Jewish people expressed their exultation when greeting a conqueror. It is similar to our "Hurrah!". The expression "Hosanna in the highest!" conveys the desire to be heard not only on earth but also in heaven, before the Throne of God, where God dwells and whence emanates His blessing.

However, amongst the people coming out to meet Jesus Christ there were also the embittered scribes and Pharisees, the law-givers of the Jewish people. Their hearts burned with hatred for the Saviour, and instead of greeting the Lord, they were ready to tear Him to pieces there and then, but feared the people, who were following Him. They were powerless to resist the rejoicing, the joyful exclamations and religious fervour of the people.

Fearing that such excitement among the people might develop into a riot against the Romans and have tragic consequences, the scribes and Pharisees shouted to Jesus from the multitude: "Master, rebuke thy disciples" for calling Him King and Son of David (Lk. 19. 39). But Christ the Saviour answered them: "I tell you that, if these should hold their peace, the stones would immediately cry out" (Lk. 19. 40). If you are so cold and soulless, and your hearts so hardened that you cannot understand the people's gladness and rejoicing, then know that at such a time it is easier to make the stones speak, than the people to be silent!

And Jesus' enemies rightly understood the meaning of this event—the Lord's entry into Jerusalem: "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him" (Jn. 12. 19).

The humble and meek procession of the Saviour through the streets of Jerusalem surpassed and eclipsed all the triumphant processions that humanity had ever known.

Yes, it was indeed a great and so-

lemn event! On this day the city shook with the cries of many thousands of Christ's worshippers, who had come together in Jerusalem for the Feast of the Passover. Even the inanimate stones were ready to glorify our Lord Jesus Christ and show up the hardness of heartedness of the High Priests, scribes and Pharisees.

Seeing the joy of the multitudes around Him, however, Christ the Saviour grew sad, and since He loved His people and His city, His heart was filled with sorrow. He knew that the same people, who rejoiced now and cried "Hosanna!" and saw in Him their salvation, would in a few days cry out in rage: "Crucify him, crucify him" (Jn. 19. 6). The Saviour also knew that the fair and holy city of Jerusalem, which He was entering, would soon be desolated and not a stone be left upon another. As He drew nigh to the city, Jesus "wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes" (Lk. 19. 41-42). But it was not for Himself that our Lord wept. He wept and grieved because He knew that the God's chosen Jewish people were perishing in ignorance and error. He wept for the fate of the Jewish people, who would be subjected to the inexorable and just Judgment of God for not understanding where their salvation lay.

The Lord grieved not only for Jerusalem and the chosen people, but for the whole universe; His gaze reached across the centuries, and saw the sins of future generations and it was for them that He grieved in His soul; for them He wept and prayed.

Jesus Christ's prophecy of the fate of Jerusalem and the Jewish people was fulfilled soon after. Besieged on every side by Roman soldiers, the city was captured and destroyed. Hundreds of thousands of people were put to the sword by the heathens and hundreds of thousands more were led into captivity. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh....for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of

sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles". (Lk. 21. 20, 23-24).

o the triumphant entry of the Saviour into Jerusalem, which we celebrate today, was accomplished.

he Jewish people cried "Hosanna!" and welcomed our Lord as an earthly King. We, however, must welcome Him in this cry as the spiritual King of the Kingdom of God.

Who's Kingdom opens up in the hearts of all who believe in His Name. The Jews saw in Christ the conqueror of the enemies of the chosen Jewish people. We glorify Him as the conqueror of death and hell.

As we celebrate Palm Sunday, we glorify the Lord's entry into Jerusalem as a way to voluntary suffering and death for our salvation. We see also in Him the image of Christ's spiritual Kingdom—the Kingdom of truth, peace and humility.

With the cry of "Hosanna!" we express our prayerful desire before God the Father that the sufferings and death of Jesus Christ, and His Most Pure Blood, will wash away our sins. If we do really desire to meet the Lord and possess Him always in our souls and hearts, we must open wide the doors of our hearts and come out to meet Him with good deeds, abandoning all that is contrary to His will.

"Come, let us prepare to meet the Lord, bearing Him branches of virtue: let us receive Him into our hearts as He was received into the City of Jerusalem, bowing down before Him and singing praises unto Him" (Tuesday of Holy Week, Canon, canticle 9).

Today, too, we glorify the Lord, singing "Hosanna in the highest! Blessed is He that cometh in the name of the Lord, Hosanna in the highest!" Amen.

Archpriest IOANN KHRISTOV

Saint Nicholas Archbishop of Myra in Lycia

The righteous live for ever..." These words, dear brothers and sisters, were recorded in the Old Testament as spoken by Solomon the Wise (Wis. 5. 1-9). And they are quite true. For there are names that are not wiped out of human memory even by time itself. So long as the world continues, so do the names remain graven in the hearts of the faithful. Unforgettable are the names of the holy men of God, among whom shines the name of the great saint and miracle worker Nicholas, Archbishop of Myra in Lycia.

The history of Christ's Church knows many praiseworthy and godly men and many saints, but among the most honoured is St. Nicholas—our great intercessor before God, the defender of all who are oppressed, the sure helper of those in danger. His name is uttered with the greatest veneration by all Christians of the world. He is loved and honoured by Moslems, by Jews, and heathens. He is venerated in the corners of the earth. He is a

saint to all countries and all nations. He is a Star that, with its bright rays, illumines and brings joy to the universe. He is "swift to hear the prayers of the poor," he is "the consolation of the afflicted." Holy Church has devoted to the memory of St. Nicholas one of the days of the week (Thursday), and other days as well, when his name is especially honoured.

How can we explain the particular love that Christians bear St. Nicholas?

He is praised for his unyielding faith and the life he led in accordance with that faith, for his love of the afflicted, for his compassion and mercy, for his intercession before God, for the fact that he never abandons those who seek his help with faith and love.

The name of St. Nicholas the Miracle Worker, translated from the Greek, means: "Conqueror of people, or Conqueror of nations." "Thy name is in accordance with Thy life," so we sing at Vespers, for this saint has indeed conquered the hearts of nations, win-

ning their love and many-centuries of veneration, not by the power of blood-stained weapons, nor of dominion or compulsion but by a compassionate and active love that people throughout the ages have found irresistible. This victory of his love is celebrated by Holy Church when she sings on behalf of all her "faithful children": "We, Father Nicholas, conquered by your love, cry out to you: Hail, Nicholas, great worker of miracles." St. Nicholas, glorified by God and man, rules in our hearts.

The entire life of the saint is a ceaseless feat of love and compassion. He was like St. Paul—"I am made all things to all men" (1 Cor. 9. 22). He was a healer of the sick, a consoler of the sorrowing, a deliverer of the distressed, to sufferers—consolation, to orphans—a father, to the persecuted—a defender, and to all in any need—an immediately accessible refuge. He never waited to be asked for help, but himself went in search of those who needed him. Under cover of nocturnal silence, careful to avoid witnesses or praise, this generous man saved the good name of three unfortunate sisters and their impoverished, broken and discouraged father by an anonymous act of charity. When three men of his flock were unjustly condemned to death, he hurried to the place of execution to tear the sword out of the hands of the executor. And when cruel sentence was pronounced on the king's captains, the saint appealed to the king in order to save the innocent from conviction.

A case is known, when the saint's prayer stilled a storm and saved the lives of those at sea.

St. Nicholas is called "The ensample of faith." He bore witness to his faith with the endurance and courage of a confessor. Being an ardent upholder of Orthodoxy, he affirmed the purity of his creed at the First Ecumenical Council, where he made a spirited attack on Arian teachings.

He left no theological writings, for his life itself was a work of theology,

illuminated by his love of mankind. All his life was self denial, full of the compassionate love which, according to the Apostle: "...suffereth long and is kind; ...envieth not, ...vaunteth not itself is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (cf. 1 Cor. 13. 4. et seq.).

Even after his blessed death the saint remains faithful to this constant love. It would be impossible to describe all the cases of St. Nicholas's miraculous interference on behalf of those who call upon him in their prayers.

"Rejoice, Thou whose name is victory," thus do we sing in the akathistos to St. Nicholas. In himself he vanquished the old Adam by overcoming the temptations of the world and the flesh. With the courage of a confessor and unshakable faith he inflicted defeat on the persecutors of faith. By his zealous defence of the orthodox faith, he quelled the propagators of false doctrine. He triumphed over injustice in the defence of the innocent. With his miracle-working love, mercy and ready help in life as death, he overcame and overcomes human suffering and grief. And, finally, he conquers all Christian hearts by his love, justifying his victorious name—Nicholas.

May we, by the prayers of St. Nicholas the Miracle Worker, be granted strength to imitate him in our lives that we might conquer the hearts of our neighbours, not with pride or ambition, but with humble deeds of Christian love and kindness.

So, dear brothers and sisters, let us heartily revere this great man of God and pray to him for help: "Father Nicholas, hear us sinners who have recourse to you, show us your mercy and your love. Deliver us from calamities, misfortunes and sorrows beyond our strength to bear. Send us peace and a serene life, and lead us to everlasting salvation." Amen.

Hieromonk PALLADIY SHIMANOV

Thanksgiving

In the Name of the Father, and of the Son and of the Holy Spirit!

"Lord, cleanse us of our sins, Master, forgive us our iniquities, Holy One, sit and heal our infirmities, for your name's sake." This prayer to the Holy Trinity is one with which we often begin our devotions. This is quite understandable, for the indispensable condition of nearness to God is purity of thought, deed and word, and contrition for sins.

Brothers and sisters, among the many sins that we commit, sins that we commit almost daily and that we do not want of a more suitable epithet call the lesser ones, there is one sin which we seldom notice, the very presence of which in our hearts, indeed, we often do not suspect. Yet the majority of us are infected by this sin. And it is not an unimportant sin; on the contrary, its consequences can be most deplorable. This sin is *ingratitude*.

The prayers that we address to God and to His Saints concern, for the most part, our needs, our discontent with various kinds of vexing circumstances which we do not wish to endure. Only in rare moments, putting aside our daily worries, do we thank God for this or that obvious blessing. But such moments pass, and our thoughts are again troubled by the vanity of our daily lives.

Yet all the time, we are beholden to God—the maker of all things, visible and invisible—for all that we have. The Lord created us, having called us from non-being into being. All that we have we did not create ourselves, but received from the surrounding world, which was created by the Word of God. "I came I out of my mother's womb," says the righteous Job (Job 1. 21). Each of us came into this world a helpless infant, and God's world received us and gave us all that we possess. However it is but seldom that we stop to think of this. It seems to us quite natural that we should live, breathe and see; it seems to us that all this is nothing out of the ordinary. Only when we are deprived of something do

we begin to understand that we have lost a gift which we had never appreciated. Only then does it become clear to us that everything that we possessed—health, reason, our position in society, our property—are God's gifts for which we owe Him thanks.

However, thanksgiving is not only an act of gratitude to our Creator for His blessings, but is also a proof of our love for God. If we take as an example our relations with one another, we see that love is indissolubly connected with gratitude. If we love a person, we are grateful to him for everything, for each word, for each action. *Ingratitude*, for instance, on the part of children toward their parents, or ingratitude toward relations and acquaintances speaks of an absence of love. To learn how to give thanks means to learn how to love. That is why, while instructing us in the love of God, St. Paul says: "Rejoice evermore. Pray without ceasing. In everything give thanks" (1 Thess. 5. 16-18).

But how can we learn to be grateful, where find words of gratitude to God and to His Saints, living as we are in the midst of a bustling and burdened by many cares and worries? To whom should we turn for help? And the only answer is—to our Orthodox Church. While in Church, we not only utter prayers concerning our daily needs, but we also glorify God and His Saints in the wonderful prayers and canticles of Orthodox Divine Worship.

Take today, for instance: we have come together here to give praise to Her Who was the vessel that enclosed the unencompassable, the Mother of God, praise for the defence and help She gives to those who turn to Her with faith.

Of course, it is not only in Church but also in our private prayers and in all our lives that we should render thanks to God and His Saints, for gratitude is the living thread that binds us to God. As in any good action, let us pray to God to help us to be grateful. Let us address Him in the words of the Psalmist: "Offer unto God thanksgiving, and pay thy vows unto the most High" (Pss. 50. 14). Amen.

ALEKSANDR BORISOV



CPC Leaders' Congratulations to the Government of Czechoslovakia

His Eminence Metropolitan Nikodim of Leningrad and Novgorod, CPC President, and Dr. Karoly Toth, CPC General Secretary, sent a telegram of congratulations to Dr. Matej Lucan, Deputy Chairman of the Council of Ministers of Czechoslovakia on February 23, 1973:

"On the occasion of the 25th anniversary of the February victory of the Czechoslovak working people we extend to you, and in your person, the

Federal Government and citizens of your country our heartfelt congratulations. We cordially wish the peoples of Czechoslovakia further all-round progress in their life, and the Government of Socialist Czechoslovakia complete success in their work for the welfare of their people and the promotion of peace in Europe and the whole world.

"And to you personally, esteemed Dr. Matej Lucan, we wish good health and great success in your highly responsible endeavours."

Telegram of the CPC to the International Conference on Vietnam

The President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, and General Secretary Dr. Karoly Toth have sent the following telegram to the International Conference on Vietnam at the time it started its sessions in Paris:

"On behalf of the Christian Peace Conference, we send our greetings to the International Conference on Vietnam which has commenced in Paris on February 26. We hope that its participants will succeed in contributing to-

ward the end of the war, the establishment of peace and the defence of human rights in South Vietnam. Together with the world public, we hope you will take the necessary steps to see that all the clauses of the agreement are observed and that peace will finally be established in Indochina.

"We are following the negotiations attentively and hopefully, and we wish to assure you of the moral and prayerful support of the Churches and other members of the CPC."

Appeal of the CPC to Save Political Prisoners in South Vietnam

The President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, and General Secretary Dr. Karoly Toth, have appealed to ecumenical organizations for help to political prisoners in South Vietnam with the following memorandum:

"At the time when agreements on the cessation of hostilities in Vietnam and Laos have been concluded and the

international conference on Vietnam in Paris has started its negotiations on peace in Indochina, at a time when the question of the prisoners of war has been settled, many thousands of political prisoners are kept in jails of South Vietnam.

"These prisoners are threatened with liquidation, which is characteristic of the Thieu regime. They are being kept

prisons because they stand for peace based on social justice and national reconciliation and respect for human dignity in the spirit of the Gospel.

"In spite of censorship and a wall of silence, one learns daily about new imprisonments, tortures and murders perpetrated by Thieu's stooges. In order to cover up their tracks, political prisoners are dumped into jails for criminals or liquidated. The quadripartite military commission has not been allowed to visit the An Thoi

prison where such political prisoners are kept.

"The Christian Peace Conference considers it the duty of all Christians to acquaint the public with this inhumanity being perpetrated in South Vietnam, which shows the true character of the Thieu regime.

"Therefore, we are calling on all international organizations to do everything in their power and appeal to public opinion to save these people."

(Taken from the CPC materials)

CPC Delegation's Visit to East Africa

Kenya, Ethiopia and Tanzania were the countries visited by a Christian Peace Conference delegation headed by a Protestant minister, Dr. Richard Andriamanjato (Malagasy Republic), CPC Vice-President and Chairman of the Executive Committee of the All Africa Conference of Churches (AACC), from November 23 to December 8, 1972.

The other members were Dr. Heinrich Hellstern (Switzerland), CPC Vice-President; Metropolitan Filaret of Kiev and Galich, the Exarch of Ukraine, a member of the CPC Continuation Committee, representing the Russian Orthodox Church, and Dr. Karoly Toth (Hungary), CPC Secretary-General.

The tour was undertaken by the CPC delegation to promote and strengthen fraternal exchanges between Churches and national as well as international Christian organizations in the region, thus further consolidating Christian effort and increasing its contribution towards creative operation among all progressive forces who are working for peace and justice in Africa and throughout the world.

In Kenya, the headquarters of AACC, the delegation was welcomed by Canon Burgess Carr, Secretary-General.

It stayed there on November 24-29, and got acquainted with the social, religious and cultural life of the country. The delegation visited a missionary agricultural development centre in the Masai country, 70 kilometres from Nairobi, which is run by the Presbyterian Church of East Africa; the conference centre in Limuru where they attended a sitting of the conference on Afro-Asian community relations sponsored by Kenya's National Christian Council; the East African Publishing House and the editorial offices of the *Morogoro-Lengo* newspaper.

The members of the delegation also attended divine service at the African Israel Nineveh Independent Church, the annual graduation ceremonies at St. Paul's United Theological College in Limuru, and the AACC Education Centre training radio and TV personnel for several African countries, among them Kenya, Ethiopia, Zambia, Ghana, Sierra Leone, and others.

Talks were held between the CPC representatives and officials of the AACC headed by the

Secretary-General Canon Burgess Carr, and the National Christian Council of Kenya under their Secretary-General Mr. John Kamau, to discuss problems of Africa and the scope of eventual peacemaking activities by Christians on the continent, Kenya in particular, alongside with means of developing CPC's ties with these bodies.

A joint communique was issued by the CPC and AACC stating their common duty before the ecumenical Christian brotherhood and all mankind to work for peace and justice both in Africa and the whole world, and their determination to overcome jointly disunity, which is a reproach to Churches, thus bringing closer together the divided humanity.

A message from the CPC President, Metropolitan Nikodim of Leningrad and Novgorod, to President Jomo Kenyatta was handed to Dr. N. Mungai, the Foreign Minister of Kenya, when he received the CPC leaders. Later they paid a visit to the Mayoress of Nairobi, Mrs. Margaret Kenyatta, who is also a member of the National Council.

The CPC delegation had extensive contacts with Ethiopian churchmen, whose Church belongs to the community of the Ancient Eastern (i. e. non-Chalcedonian) Churches, during their stay in Ethiopia from November 29 to December 2. On November 30 they attended a solemn service at the Patriarchal Cathedral of the Blessed Virgin Mary. In the evening the CPC officials went to an official reception given in their honour by the Ethiopian Patriarch's Vicar-General, Father Akrimos Kebede; Bishop Samuel, Bishop Makarios, and Father Salomon Hebke Selassie, Head of the Youth Department of the Ethiopian Patriarchate, were also present.

On the next day, they were received by His Holiness Patriarch Abuna Theophilos of Ethiopia who spoke in support of the CPC's peacemaking mission. The Ethiopian Church is also a member of the Conference.

On December 1, the delegation, accompanied by the AACC Secretary, Mr. N. Odiambo, was received by His Majesty Emperor Haile Selassie I at his residence. According to the *Ethiopian Herald* he greeted them with "a truly Christian enthusiasm." Problems of the CPC activity were touched upon in the ensuing talk.

His Majesty gave a positive appraisal of Christian peacemaking, stressing the need for all Christians to take an active part in maintaining peace and serving today's humanity. "As Christians we must follow the teaching of our Lord Jesus Christ and make a joint effort to promote peace on earth," he added. His Majesty also spoke in favour of cooperation by all peace forces regardless of their religious or ideological adherence.

The Secretary-General, Dr. Karoly Toth, handed the Emperor a letter from the CPC President, Metropolitan Nikodim of Leningrad and Novgorod, and Metropolitan Filaret of Kiev and Galich, the Exarch of the Ukraine, presented the Ethiopian monarch with a documentary film *The Local Council of the Russian Orthodox Church, 1971*.

While still in Ethiopia the CPC delegation met OAU Secretary-General Mr. Nzo Ekangaki. The talk that followed mainly concerned prospects for further cooperation by the CPC with the OAU and AACC; exchange of information; the CPC's moral support and material aid to African liberation movements, and the OAU participation in the CPC Assembly.

December 2 saw the delegation at Dar es Salaam, the capital of Tanzania, where Mr. A. Shauri, the Secretary-General of the Tanzanian National Council of Churches, and its Secretary of Social Affairs Mr. E. Mangosi proved themselves extremely helpful. The need for African Christians to take a more active part in peacemaking and to further develop mutual contacts and coordination of efforts both on a regional and world-wide scale were among topics discussed at meetings with the National Council of Churches.

The CPC delegation also met the head of the Roman Catholic Church in Tanzania, Cardinal Lawrence Rugambwa and Anglican Bishop J. Madinda of Central Tanzania, who is also the Vice-President of the National Council of Churches.

The CPC delegation attended Vespers at the Lutheran Church in Dar es Salaam, where Metropolitan Filaret, on behalf of the delegation, greeted the congregation who warmly welcomed the visitors.

President Julius Nyerere of Tanzania regarded with great understanding the problems of Christian participation in the contemporary movement for peace and social justice at a State House reception. A letter from the CPC President, Metropolitan Nikodim, was handed at this reception to the President of Tanzania. They gained an insight into the life of Tanzania's hard-working people, the ways and prospects for their development, when the CPC delegates visited an Ujamaa rural community 70 kilometres from Dar es Salaam, one of the country's 3,000 collective farms.

On December 5 the delegates parted with hospitable Tanzania. Most of them were returning to Europe via Kenya and Ethiopia.

The information media of the host countries provided an extensive coverage of the successive

stages of the CPC delegation's tour through Kenya, Ethiopia and Tanzania with large space given in national papers and on the air. The delegation members spoke over the Ethiopian Radio and Kenyan TV, which helped to bring home both to Christians and people at large in Africa the aims and the problems of the Christian movement for peace and justice throughout the world and its support of national liberation movements, peaceful coexistence between states with differing social systems, as well as its stand against vestiges of colonialism, racialism and national discrimination.

The CPC sees the development of cooperation in peacemaking between Christians and their Churches in Africa as of extreme importance for promoting the cause of peace and friendship among peoples, for deepening mutual understanding and brotherly love in the Christian ecumena. There is ground for hope that the meetings and discussions the CPC delegates have had with representatives of religious and other organizations, as well as East-African statesmen, will be a real and effective contribution towards progress in this field, thus bolstering mankind's sense of responsibility for the future of the world.

Deacon ANDREY YURCHENKO

Archbishop Nikolay awarded the Soviet Peace Fund Medal

The ceremonial presentation of the medal of the Soviet Peace Fund to Archbishop Nikolay of Vladimir and Suzdal took place at the offices of the Eparchial Council in Vladimir on February 27, 1973. Nil N. Nikolsky, a member of the Regional Peace Committee, presenting the medal to Archbishop Nikolay highly praised his efforts to strengthen the Soviet Peace Fund.

The ceremony was attended by A. I. Makarov, a representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vladimir Region; Archpriest L. Taranovsky, Chairman of the Vladimir Eparchial Council; Archpriest D. Netsvetayev, Dean of the Cathedral of the Dormition in Vladimir, Archpriest V. Miskov of the Vladimir Deanery, and members of the Vladimir Eparchial Council. Nil Nikolsky and all present congratulated the recipient of the award and wished him further success in his peacemaking endeavours.

Expressing his gratitude, Archbishop Nikolay said that the award was an expression of appreciation for the patriotic work done by the Vladimir Eparchy and added that he would do his best to promote peace the world over.

Archpriest LONGIN TARANOVSKY



Glimpses of the Orthodox Church in Czechoslovakia

Czech and Slovak Saints

Preserving and augmenting the traditions of Cyril and Methodius, the spiritual bequest of the holy Slavonic enlighteners, the Czechoslovak Orthodox Church has always lived and is living an intense spiritual life. Her saints, all, bear witness to this. The Czechoslovak Orthodox Church has her own national, specially venerated, servants of God. Apart from Sts. Cyril and Methodius Equal to the Apostles, in great reverence by all Slavs, the Czechs also venerate St. Ioannes the Czech (†883),

St. Princess Ludmila (†920), St. Prince Vatslav (Vyacheslav) the Martyr (†929) and St. Prokopy of Sazava (†1053).

St. Ioannes the Czech was descended from the powerful tribe of the Polabian Slavs, otherwise known as the Obodrites. His father Gostomysl was king of the Obodrites. In 844 Gostomysl fell in a battle between his people and the armies of Emperor Ludovic the German, who was under the influence of the Latin priests and compelled the Polabian Slavs to adopt the Latin faith. After his fellow-countrymen were slaughtered by the invaders, St. Ioannes retired into seclusion in the Czech woods to attain spiritual perfection. For 42 years he led his life of forest isolation. In his declining years, he met the Czech Prince Borivoj when the latter, pursuing a wounded deer, came to the cave of the hermit. At the saint's request the prince sent him an Orthodox priest named Pavel. With this priest St. Ioannes visited Prince Borivoj, and in the church there received Holy Communion. Returning to his solitude he died soon after.

St. Ludmila was the wife of Prince Borivoj and was baptized with him by St. Methodius round about the year 874. Borivoj did not live long after his baptism, and the great task of establishing Orthodoxy in Czechia fell on Princess Ludmila. Just as she had done together with her husband, even so after his death, she continued to build churches, care for priests, and support all those who toiled and were burdened. When her son died, the heir became her grandson Vatslav, whose education Ludmila watched zealously. But believing that Ludmila's influence over Vatslav and the government was not to her advantage, Vatslav's mother Dragomira, with the help of two boyars, smothered her with a blanket in the fortress of Titin. St. Ludmila is venerated (on September 16, Old Style) by all Orthodox Slavs, as the first Slav woman to be martyred. In the Roman Catholic Church she is venerated only by the Czechs.

St. Vatslav, the grandson of St. Princess Ludmila, was born about 907. St. Ludmila had



Prince Vatslav the Martyr (a XIX century icon from the Church Archaeological Collection of the Moscow Theological Academy)

ПЕРСОНА ГЛА Ч. СЯТЯЕЗІЙНИКЪ МОС СЯ КЪ ЛЮДИНА



St. Sergius of Radonezh, St. Alexis of Moscow and St. Ludmila of Czechia
(The icon painted by Maria Sokolova, second half of the XX century)

managed to plant the good seeds of the faith of the Eastern Church in the lad's soul. After the death of his father, St. Vatslav, though still a youth, became the ruler of the country. Czech historians testify that he lived in accordance

with the Orthodox faith, lovingly performed good deeds, forbade offending people, and built churches, among them the Church of St. Vit in Prague. St. Vatslav strove to defend the integrity of his state by peaceful means. When Prince

Boleslav attacked him with an army, he tried to persuade him from spilling the blood of subjects. Boleslav, brother of St. Vatslav's brother, Boleslav, invited him to his castle on the day the monastic chapel was being consecrated, and on his way to morning service, Boleslav and his band fell upon St. Vatslav and killed him. Three years later the remains of St. Vatslav were transferred to Prague and entombed in the church of St. Vit (commemorated on March 4 and Sept. 28, Old Style).

St. Prokopy of Sazava is also deeply venerated by Orthodox believers in Czechoslovakia. His attitude Metropolitan Dorotej calls him the father of the Czech people, a sincere patriot, a faithful guardian of Sts. Cyril and Methodius' heritage, and a great ascetic (Metropolitan Dorotej. *History of the Church*. p. 620). St. Prokopy was born in Czechia around 985 and in childhood he was sent to serve God in the church of St. Clement in Vyshgrad, which was built by Prince Borivoj and blessed by St. Methodius. It was here that Prokopy grew up spiritually and piously studied the Slavonic sacred writings. Because of his special piety the clergy and flock wanted to appoint him dean of the Church of St. Clement, but, aspiring to lead an ascetic life, St. Prokopy would not accept this honour. According to legend, after the death of his wife, he visited some Slavonic monasteries, then settled in a secluded cave by the river Sazava. Here he built a chapel which he dedicated to the Immaculate Virgin Mary. In 1032, the Czech Prince Oldrich, who liked to hear Divine services in the Slavonic tongue, gave St. Prokopy permission to build a monastery in this place of retirement, where monks were to be trained in the spirit of Orthodoxy. The newly founded monastery was settled by a Slavonic brotherhood. St. Prokopy himself was elected the first Father Superior, and remained so to his death. From the first the monastery became the nursery for the ideas of Sts. Cyril and Methodius. St. Prokopy made it the centre of Eastern icon painting, architecture and the Slavonic written language. The monks and St. Prokopy himself transcribed the Gospel, the Psalter and other ecclesiastical Slavonic books, and distributed them among the people. Many people were attracted by the Divine services in the monastery which were celebrated in Slavonic, especially by the singing. The fame of the Sazava monastery grew, and with it, the Eastern Slavonic ritual spread. But in 1096, the German Roman Catholics managed to expel the Slavonic monks, and replaced them with Latin.

There is evidence that the monks of the Sazava Monastery had been in touch with Russian cloisters. As a result, part of the relics of the Saints Boris and Gleb were taken to the Sazava Monastery, where they became an object of great veneration and reverence for all.

Professor KONSTANTIN SKURAT
Moscow Theological Academy

ORTHODOX CHURCH CHRONICLE

The Czechoslovak Church. Patriarch Dimitrios of Constantinople sent a Notification Charter dated June 28, 1972, to the Primate of the Orthodox Church in Czechoslovakia, Metropolitan Dorotej of Prague and All Czechoslovakia, in which he informed him of his election as Patriarch.

The Primate of the Orthodox Church in Czechoslovakia, Metropolitan Dorotej sent Dr. Philip Potter congratulations on his election as General Secretary of the World Council of Churches in 1972.

Last year proved to be a successful one for the Orthodox Church in Czechoslovakia in the collection of voluntary contributions for the Christian peace movement. The Metropolitan Council thanked the numerous donators.

The sources of Christian peacemaking are first and foremost the Holy Scriptures, especially the Gospel. The ancient Church was a society of peace. For the Church, peace was not a political idea, but an integral part of the Christian outlook. The Fathers of the Eastern and Western Churches were heralds of peace also because at that time the Church, especially the Eastern Church, was suffering from Persian, Arab and Turkish invasions which brought about the downfall of the Byzantine Empire. The peacemaking conceptions of King Jiří from Pobebrada and Jan Amos Komensky (Comenius) are well known in Czech history. The idea of active service in the cause of peace has gradually been developing throughout the whole world. The first society for peace sprung up in the USA in 1815, and in 1848 the first peace congress took place. At the beginning of the XX century the humanist Carnegie proposed the founding of an ecclesiastical league of peace, and in 1914, the World Union for Friendly Cooperation Through the Mediation of the Churches was founded in Kostnitz, the place where Jan Huss was martyred. After the First World War a movement grew up for the embodiment of Christian principles in the life of the Churches. The first conference in this direction took place in Stockholm in 1925. Its opening signified the beginning of cooperation between Protestants, Anglicans and Orthodox Christians. During the 1930s a fierce economic crisis gripped the capitalist world. In Europe fascism was on the rise. Civil War raged in Spain. Japan invaded China. The Second World War began. All this made the Christian conscience shudder. After the Second World War numerous Churches and Christians embarked on the path of active peacemaking. In 1958 the Christian Peace Conference was inaugurated.

(From the magazine *Hlas Pravoslavi*, 1972, No. 9)



PATRIARCH PIMEN's SPEECH

at a reception in honour of Dr. Philip Potter,
General Secretary of the WCC on February 23, 1973

Dr. Philip Potter, our beloved brother in the Lord!

Esteemed Chairman of the Council for Religious Affairs of the USSR Council of Ministers, Vladimir Alekseyevich!

Dear bothers and friends!

We have the honour and the pleasure of receiving today an eminent ecumenist Dr. Philip Potter, General Secretary of the World Council of Churches, who is paying his first visit to our Church and country since attaining this high and onerous post. Dr. Potter has taken over the helm of the ecumenical ship at a crucial period when the World Council of Churches is seeking and reestablishing ways and means capable of leading in the most effective manner to the member-Churches achieving their sacred aim—that of confessional unity of now divided Christendom and their joint service to the peace and progress of mankind. We assure Dr. Potter of our readiness to support him in all his good initiatives, and to give him all the cooperation we possibly can.

We welcome the efforts now being made within the orbit of the World Council of Churches to achieve a single, pan-Christian understanding of the Sacraments of Baptism, Eucharist and Holy Orders. We hope for success in this highly important undertaking. We consider it necessary to lend our support to the study now being carried out by the World Council of such theological problems as the understanding of salvation, the authority and criteria for interpreting the Holy Scripture, the nature of unity and historical forms of union, the unity of the Church, the unity of mankind, etc.

We know that the problem of restor-

ing pan-Christian unity has been the subject of profound concern of Churches and leading Christians for many centuries. One of the main reasons for the failure in the past to restore unity was, to our mind, the fact that the problem was considered in isolation from the service of the Churches to the vital needs of mankind. It is only at the cost of this sad experience that Christians have now come to realize that they are responsible not only for the division of Christendom but for the division of mankind, and for the social injustice of so-called Christian society or so-called Christian civilization, in the course of whose existence many peoples of Asia, Africa and South America have suffered oppression and continue to be oppressed today. We rejoice to see that the people in the developing countries are now awakening to a new life, and are justly demanding equal opportunities with the developed nations and an existence worthy of human beings. The oppressed and exploited classes in the countries of North America and Western Europe are also making efforts to secure a decent life and social justice. The clear teaching of Holy Scripture, the spirit of Christ's good tidings, the experience of the Early Church and teachings of the Holy Fathers demand of us a ministry of love and salvation for all mankind, and the establishment on this earth of elements of the Kingdom of God. This also is advanced by the participation of Christians in peacemaking service, in strengthening mutual understanding and cooperation among nations, in the struggle for eliminating social and racial oppression, and in creating just forms of human society. We are convinced that such joint and active efforts on the part of Christians will hasten the day when

division between us shall be overcome and the behest of Christ the Saviour that they all may be one shall be fulfilled (Jn. 17. 21). On this basis we support and shall participate, as far as in our power, in all programmes of the World Council of Churches which are aimed at achieving unity and bringing peace and prosperity for all mankind.

While declaring our support for the unity of the World Council of Churches, we are acting in the conviction that the interests of Holy Orthodoxy, the keeper of the teaching and traditions of the ancient undivided Church, must be strictly observed and respected by the World Council, and that the interests and interests of the Holy Russian Orthodox Church will be equally protected.

The World Council of Churches must be the servant of all Churches in their effort to achieve pan-Christ-

tian unity and service for the good of mankind. This is how we see the World Council of Churches and it is in such a council that we are prepared to engage in sincere cooperation.

The predecessors of our dear guest, former general secretaries Dr. William Visser't Hooft and Dr. Eugene C. Blake, have proved worthy examples of selfless service to the ecumenical movement. We respect and value them for this. We believe that the service of the new General Secretary, Dr. Philip Potter, will also be worthy and fruitful, and may our Lord give him strength and wisdom.

I raise this glass to the health of our dear guest and his family, to success, with God's blessing, in his ecumenical work, and to the fruitful progress of the World Council of Churches along the path of restoration of confessional unity of Christendom and the service of love to all mankind!

INTERVIEW

Dr. Philip Potter, WCC General Secretary

Archbishop PITIRIM: This is not your first visit to our country, but what is your general impression from this visit as General Secretary? And how do you evaluate the position of the WCC member Churches as General Secretary?

POTTER: First of all I received what I expected: a very warm welcome. There is in the Christian people of Russia deep faith, deep and personal, which embraces all the people who come to church and which is expressed by the Russian word "vernost'."

They are not aware of how much the congregations stand and appreciate their participation in the World Council of Churches. The hierarchs and those who took part in the meetings, I think, inform about what is going on. The believers are conscious that their liturgy is an offering to God and that they now know that this offering to God is being made by all believers in the whole Church. And they now congregate for the unity of the Church.

He asked me about the contribution of the Russian Orthodox Church to the World Council of Churches. I think that the Russian Revolution, and also the sufferings that the Russian people endured during the war, had made them very sen-

sitive to the questions of social justice and peace. And during the twelve years, the Russian Church has been a member of the WCC, she has made a very fine contribution to the concerns of the Council for Social Justice, Racial Justice, for peace in the world and for cooperation of peoples. My visit here is first of all one of thanks to the Churches in Russia and also to ask for the continued support for all the things that the World Council of Churches stands for.

Archbishop PITIRIM: In what way, do you think, can the Russian Church participate further in the WCC and where can it be most useful?

Dr. POTTER: First of all by presence, that more people should be involved in different activities. We hope that we shall have more Russians on the staff of the WCC, and I would say by the kind of participations that you are already doing. For example, at sessions of questions of peacemaking among people of different faiths. At your invitation to the WCC there will be a number of meetings here in Russia; and the possibility that this gives for people from other parts of the world to visit the Soviet Union; and also by the contribution that you can make for the Churches that are living in the socialist states and are trying to wit-

ness to the Gospel in cooperation with the best purposes of the state. This can help a lot of people in different parts of the world that are struggling for social justice.

Archbishop PITIRIM: In connection with this, Dr. Potter, would you give us your opinion on the prospects for convening a conference on European security and on the question of establishing peace in Indochina?

Dr. POTTER: With regards to European security and cooperation we are playing a very fruitful role in helping Christians in different countries to support this security and co-operation. We will be doing this for a long time.

It is, therefore, only natural to welcome any idea of the Conference on European Security and Cooperation. And we have made the statement on this at our last meeting in Utrecht in August. Our Commission on International Affairs is going to be in Hungary in June, and then we shall be meeting at Helsinki in our Central Committee in August. And there we will have more to say on this question. As for Indochina—we have been very active there. We have also been in very close touch both in Paris and in Indochina with all the different parties, and have tried to encourage their coming together for a cease-fire and we have made some very strong statements about the American bombings of North Vietnam. Now

we have a fund for reconciliation and reconstruction in Indochina. We have raised over a million dollars already and we have made an appeal to the Churches to raise 5 mln. dollars. And we have a Committee of Fifteen, including 5 from Vietnam and there is one from Russia, which is concerned itself with what the Indochinese want to do themselves. We are also trying to keep in close touch with the different powers about a peace settlement. We hope that Churches in Russia will help in this work of reconstruction in various ways: medical supplies and with perhaps the setting up of hospitals, and vocational trainings or trades.

Archbishop PITIRIM: Thank you. One more question, if you please, which concerns my Department and myself more directly. We have talked in the past with the staff of the Department of Communications about more effective ways for the Russian Church to publish your material. What is your opinion, Dr. Potter, and how best could we participate?

Dr. POTTER: First of all everything that we send to a member-Church can be published. Any article in our journal, reviews, can be published, except, of course, it will be useful to acknowledge every time where it is taken from. Equally we would like to publish things about the life of the Church in Russia. And we would like to have more information. And my hope is that Archimandrite



Dr. Philip Potter addressing a gathering at the premises of the Department of External Church Relations of the Moscow Patriarchate, February 19

will be our contact between your Church and the Council.

Archbishop PITIRIM: Thank you. My colleagues, I am sure, have questions to ask you.

SS Correspondent: Dr. Potter, this is not your first visit to the Soviet Union?

POTTER: This is the fourth.

SS Correspondent: What would you like to see about the things that you have seen for the first time?

POTTER: I have seen Yasnaya Polyana. I have been to Novgorod, one of the ancient towns of the country. The towns of Moscow and Leningrad are known before. I am impressed with the progress in housing, because it is a problem in many big city.

SS Correspondent: Have you had the opportunity to get acquainted with the activities of the Church?

Dr. POTTER: Yes. Now I didn't happen to be here very long. But I visited many congregations in different places and I have been very deeply impressed with the devotion of the people. And the number of people who go to ordinary services. Of course, a Russian liturgy is very rich, marvelous and very dramatic.

APN Correspondent: What can you say about the freedom of religion in the USSR?

Dr. POTTER: I've been to Moscow, Leningrad, Zagorsk, Vladimir and Novgorod and there the churches are open and they are full. And the fact that churches are full means that people have an opportunity to worship. And I have noticed it is not only old people but young people worship too. Baptism takes place every week.

Archbishop PITIRIM: I thank you, Dr. Potter, on behalf of our colleagues and myself. We wish you a happy journey to Geneva and await your further visits to develop our contacts.

COMMUNIQUE

representatives of the Council of European Bishops' Conference and the Conference of European Churches

January 30-31, 1972, delegates of the Council of European Bishops' Conference (CEBC) and the Conference of European Churches (CEC) gathered in the Dominican monastery in Frankfurt on the Main, West Germany. CEBC is a regional Roman Catholic organization which coordinates the activity of national episcopal conferences in Europe. The CEC is a regional ecumenical conference, has approximately 100 member-Churches representing almost all non-Roman Catholic confessions in Eastern and Western Europe.

The CEBC delegation included the Archbishop of Marseilles, Monsignor Roger Etchegaray, Bishop Hans Martensen from Copenhagen and Bishop Johannes Vonderach from Chur, as well as Professor Alois Sustar, Secretary of the CEBC. The Presidium of the CEC was represented by the President of the CEC, Präses Ernts Wilm from Bonn, the Vice-Chairman of the Presidium, the President of the Convocational Committee of the CEC Metropolitan Alexiy of Tallinn, Estonia, Bishop Roger Wilson of Chichester, also the General Secretary of the CEC, Dr. Garfield Williams.

The above named ecumenical organizations convened for the second time. The discussion began with the presentation by the two of a report on the significant development

that took place in their activities since their first meeting in Geneva in March 1972.

It turned out that, on the whole, the activities of the two organizations had clearly acquired greater importance, and that methods of cooperation, whether in the field of information, mutual consultations, or on a practical level, had notably improved. This cooperation had been beneficial for both organizations, and was certainly worth developing further.

Both sides agreed that the difference in the structure and authority between the CEBC and the CEC presented certain problems which should be examined more deeply in order to bring about closer cooperation.

The exchange of opinions touched on more practical than structural problems. The basic discussion centred on two points: exchange of information on the significance and powers of national episcopal conferences, and a survey of the problems of most concern to European Churches over the past year.

It was decided that Roman Catholic participation in ecclesiological discussions under the auspices of the CEC would have particularly valuable significance for the solution of this complex problem in Europe. Those who took part in the meeting decided to continue their exchange of opinions on these questions.

The representatives of both organizations examined the activities of their Churches as corresponding members in the field of peace and security in Europe and the whole world. They noted with satisfaction that interest in these questions had again arisen among Christians and European Churches, and they were pleased to learn that the participation of CEBC in the activities of the Working Committee of the CEC on *Peace in Europe* was broadening.

The problem of cooperation between Churches in Northern Ireland was attentively studied in two different aspects: presentation of reports, on the one hand, and opportunities for joint action, on the other. Representatives of CEBC and CEC agreed on the need to improve methods for acquiring inside information on events in Ireland. The CEC announced that it had established a

special aid fund as well as a communication service with the aim of bringing about reconciliation in Ireland. Participants in the conference envisaged the taking of practical measures for joint action in Ireland when the necessity arose. Both organizations agreed to continue following the situation attentively by holding consultations frequently.

A discussion then took place on the positive and negative pressure which is beginning to be felt in European ecumenical activity.

After they listened to a report on the proposals for the next CEC Assembly (Nyborg VI), which is to take place on September 16-23, 1974, the representatives of CEBC offered their firm cooperation in preparations for it.

Both delegations decided to call the next session in January 1974.

The XIII Congress of the Christian Democratic Union of the GDR

From October 11-15, 1972, in Erfurt (GDR) the XIII Congress of the Christian Democratic Union of the German Democratic Republic took place. A delegation from the Russian Orthodox Church was invited to the congress as guests of honour. With the blessing of Archbishop Leontiy of Berlin and Central Europe, Archpriest Peter Vlodek, Klyuchar of the Cathedral of the Resurrection in West Berlin took part in the congress.

On October 10, the delegates and guests paid a visit to Weimar, where a wreath was laid at the monument to Generalsuperintendent J. G. Herder — the renowned German scholar, poet, humanist and preacher at the turn of the eighteenth century. Then everybody visited the nearby Church of St. Peter and St. Paul, known as the "Herder Church", where Johann Gottfried Herder worked as Generalsuperintendent and dean. He made a significant contribution to German culture. Johann Herder studied folk art and traditions and collected folk songs. In his inspired sermons he often referred to the simple people, familiar as he was with their spirit, trials and tribulations. As a humanist and patriot, he defended simple people from feudal oppression and despotism. In honour of Johann Herder a concert of sacred music was held in the church. The choir, accompanied by organ, sang some old Protestant hymns.

The XIII Congress at Erfurt was held with all due solemnity. It was attended by about 1,200 delegates and numerous local and foreign guests.

On the first day of the meeting, Herr Gerald Goething, Chairman of the CDU and President of the People's Chamber of the GDR delivered an interesting and detailed report. He convincingly showed that Christian Democrats, as citizens of the GDR, were taking an active part in the formation of the new socialist society.

Over the centuries, he said, we can observe the activity of Christians striving in the spirit of the Gospel to serve their neighbour and to give of their best to society. There were the Christians amongst the peasants who by diligent labour provided their neighbours with their daily bread. On the other hand, there were the feudal lords who deprived these peasants of the fruits of their labour. Both the peasants and the feudal lords confessed the same faith, but their social interests were fundamentally different. There were the Christians among those who worked in intellectual fields: artists, scholars, closely linked to the people, who in every way possible, strove to enrich mankind with new spiritual values. But then there were representatives of the ruling classes belonging to the same religion, who appropriated these values and abused them. In everyday life the social and economic interests of the wealthy capitalists and those belonging to the middle classes sharply contradicted the words of the Common Creed they professed in church. These and others had the same hymn-book, heard the same sermon, but the conclusions they drew from all this for living their lives were completely different.



The XIII Congress of the Christian Democratic Union of the GDR in session, Erfurt

and even at variance. The differences in structure divided Christians into the rulers and the ruled.

Under socialism creates new conditions. Here Christians are free people, freed from exploitation and oppression, freed too from the spiritual oppression of the former ruling classes. Here their labour can be united with the active effort of society as a whole to gain for all its members a happy life. They acquire the freedom to act in the social sphere in the way the principles of Christian morality enjoin them, regardless of their religion. The prerequisite of all this is the revolutionary transformation of social conditions, achieved by the working class under the leadership of its Party, and in union with all the other forces of the working people. As Goethe observed that citizens of the Christian faith in the GDR are consciously and actively working within socialist society, in industry and agriculture and are honestly fulfilling their obligations for the good of their fellow-men, and in the cause of peace.

In the midst of enthusiastic applause Chairman Gerald Götting urged Christian Democrats towards greater cooperation in the social and political development of the country. "Our work for a developed socialist society in the GDR, for peace on earth and security in Europe is important for the present and the future," he said.

While the delegates at the congress were continuing their work, foreign observers and guests took the opportunity of visiting Thuringia's historic monuments. We went to Eisenach, where we looked at the house-museum in which Luther lived in his youth. The varied and well-displayed exhibits vividly reflected the history of German culture and Protestantism of the last few centuries. From here we went to the ancient fortress of Wartburg. For over 900 years this historic fortress has stood far from the town on a high peak. From May 1521 to March 1522 the fortress was the refuge of Martin Luther. Within a short period of ten weeks he translated the whole of the New Testament from Greek into German. This work provided the basis for the formation of a unified High German literary language. On the table of the small room of the fortress where Luther worked, there lies a copy of Luther's complete Bible, printed in 1541, with the reformer's own comments written in the margins.

One evening a concert of sacred music was held in Erfurt's Evangelist church in honour of the participants in the congress. A choir of boys from Dresden's Church of the Holy Cross gave a performance, conducted by Professor Martin Flemig with organ accompaniment by Professor Herbert Kollum — both members of the CDU. This famous choir consists of about eighty boys.

Their tuneful voices blended pleasingly with the organ music. This performance of sacred works not only gave aesthetic pleasure but also disposed the listeners to prayer and gratitude to God.

On October 15, after a five-day session, the XIII Congress of the CDU concluded its work. In its resolutions the congress urged its members to play an active part in the construction of socialism in the GDR, to strengthen fraternal ties with the socialist countries and to work for the cause of peace, on the basis of the principles of Christian responsibility for peace.

The Christian Democratic Union, the congress' resolution continued, supports the further consolidation of friendship between the German Democratic Republic and the Soviet Union and other socialist countries, and the efforts of the Government of the GDR directed at realizing an all-round programme of economic integration of the countries of the socialist bloc. The CDU is also a proponent of peaceful coexistence of all states, of the GDR's entry into the UN and approves the work in this connection of the Christian Peace Conference and of the Berlin Conference of Catholic Christians in Europe. The congress welcomes the normalization of relations between the GDR and the German Federal Republic on the basis of equality, sovereignty

and independence of their social and political structure. The congress warmly supports the struggle of progressive forces throughout the world against colonialism, imperialism and racism.

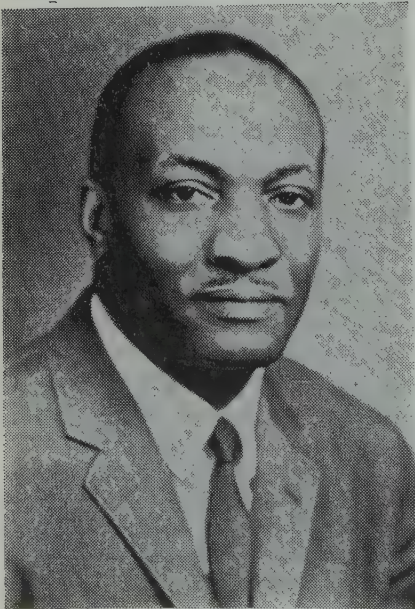
At the congress a resolution was adopted concerning the speedy establishment of peace in Indochina and in connection with the fiftieth anniversary of the formation of the USSR. "We mark this date because," the document states, "common interests and aims link us with the motherland of socialism and because our friendship has deep roots."

Gerald Goething — an indefatigable worker and experienced leader, a Christian Democrat — was again elected Chairman of the CDU. Gerald Goething is an eminent social and political figure and commands the general respect and recognition not only of citizens of his own country but also of those outside it. He occupies the highly and responsible post of President of the People's Chamber of the GDR.

The congress once again demonstrated that Christian Democrats are at one with all the working people in the first democratic and freedom-loving state in the history of Germany and are playing an active part in the construction of the new socialist society in their country.

Archpriest PETER VLODEK

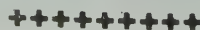
The Reverend William Sterling Cary—the NCC President



Pastor W. Sterling Cary was unanimously elected President of the National Council of Churches at its IX General Assembly in Dallas, Texas, on December 3-7, 1972. The Rev. Cary is the first Negro to hold this office in the NCC history. He was born in Plainfield, New Jersey, in 1927, and was educated at Morehouse College and the Union Theological Seminary. At present Pastor Cary is chief executive of the United Church of Christ, which has 91 churches with 50,000 members.

For many years Pastor Cary has taken an active part in the ecclesiastical and social life of his country. In the Church he has held various executive offices, such as: an associate executive of the UCC New York Conference; a member of the UCC's Council for Christian Social Action; a member of the executive board of the New York Chapter of the National Association for the Advancement of Colored People; a national chairman of the Commission for Racial Justice.

Pastor Cary's chief concern is racism. "The time is now ripe for blacks and whites to join hands in a common attack upon the conditions in our society that breed injustice and oppression and that underscore the racist character of America," he said recently. "I do not believe," he added, "that there is any future hope for black or white in separation. Our hope rests on our ability to begin acting together, commonly committed to the things that humanize society."



SPEECH

Delivered by His Holiness Patriarch Pimen
in Bratislava

brothers and sisters beloved in God,
r friends.

is profound joy that I experience
this meeting with you, theologians
in two different Churches: the Evan-
cal-Lutheran Church of Slovakia
the Orthodox Church of Czechoslo-
a. This joint, genuinely brotherly
vision I regard as symbolic: the oc-
on bears the imprint of ecumenical
eration after which our Churches
re and which, we believe, will bring
er the desired unity between us all.
his address I shall be turning first
all to our Lutheran brothers and
to you, my Orthodox friends. I wish
place before my Lutheran colleagues
ain thoughts regarding the Holy
ptures, sermons, the liturgy and
istian witness in the world.

irst of all I should like to start with
eneral comment on the content of
subject—*From the Gospel through
liturgy into all the world.*

ne Word of Life and the Tidings
Salvation—is how we refer to the
Testament composed of the divi-
inspired writings of the Evange-
and Apostles, who are in truth our
hers providing us with spiritual
ance in our life as Christians. In
Christian conception of the world
akes its beginning from the Word
ife, the Pre-eternal Word, by which,
said, the heavens were of old and
earth (2 Pet. 3. 5) for Man is in-
destined to live by every word
proceedeth from the mouth of God

(Mt. 4. 4). The Pre-eternal Word and
the word of the Gospel we conceive of
as the absolute cause and the concrete
effect. The word of the Gospel that
reflects the Pre-eternal Word, the Pre-
eternal Wisdom, and expresses in the
language of mortals Love, Truth and
Peace is the basis of our faith which
links it directly with the reality of our
tangible being, i. e., with history: it edi-
fies and strengthens us, helps us to seek
our salvation and is therefore known
as the “word of life” and “tidings”
of salvation.

The Word of the Gospel in the
Light of Eternity and History

Of course the word of the Gospel is
not an exhaustive expression of Divine
Wisdom. It does not reveal to us in
all its depths Divine Providence; it
leaves intact certain seals which will
only be broken when the appropriate
time comes; nevertheless it reflects
the Divine Wisdom and reveals the be-
hests of God's Providence in such a way
that it suffices for all times and all
places. Furthermore a certain “incom-
pleteness” in the Gospels (cf. Jn. 21.
25) clearly reflects a measure of Wis-
dom for, on the one hand, this leaves
us an opportunity to strive to penetrate
the unknown and hence to strive after
greater perfection, and, on the other, it
guarantees a certain freedom of inter-
pretation, i. e., this “incompleteness”
serves to confirm the most precious
birthright of the children of God. The
Holy Spirit, the Comforter is sent to us
and dwells among us to expound and
supplement the Scriptures so that al-
though they were compiled in the lan-
guage spoken during Christ's lifetime

speech was delivered on February 2, 1973,
hall of the State Conservatoire in the capital
e Slovak Socialist Republic when honorary
r's degrees were conferred upon His Holi-
the Patriarch by the Orthodox Theological
y in Prešov and the Theology Faculty of
ia.

and are based on concepts generally accepted by our Saviour's contemporaries, they might nevertheless be brought to the understanding of subsequent generations "even unto the end of the world" (Mt. 28. 20) in all their depth of meaning. Indeed, although the word of the Gospel has been handed down to us in the twentieth century as it was originally composed by the divinely inspired heralds, we who live in quite different social, economic, political and cultural circumstances, in a world overflowing with an abundance of knowledge and technical expertise, that would have seemed fantastic even to our own fathers, can yet be kindled by the same flame that filled the hearts of the fishermen of Galilee or made the hearts of the two disciples at Emmaus burn within them (Lk. 24. 32). In the same way it can fill our minds with spirituality, reveal unto us the eternal Word, which for us as for all those who have gone before us since the age of the Gospels constitutes "the way, the truth, and the life" in this our life on earth (Jn. 14. 4-6). The Holy Spirit, giving us an understanding of the "signs of times" breaks the seals of the mystery and we then sense a still greater need to feel at one with the Word, an ever greater urge to see the Word in the centre and heart of our life, as the Word of Love, the focal point of our faith and hope. To feel at one with the Word means salvation, but to sense the Word at the heart of our being brings us nearer to salvation through our works in the world; in this way the Commandments calling upon us to love God and our neighbour are united in an indivisible whole. The New Testament truly lights us on our path to salvation for it reveals unto us the word and works of Christ our Lord, uttered and accomplished in eternity for the contemporaries of Christ, for us and for our descendants unto the end of this life on earth and the culmination of all things in the Kingdom of God that comes after.

The Gospels and Preaching

Thus we see that the word of the Gospels is relevant at all times and all places because of the working of

the Holy Spirit. Yet one is apt to ask whether preaching, that essential link between the Gospels and God's believers, always fulfils its purpose—to be the voice of the Divine Spirit. Of course on the one hand there are sent down the gifts of grace, the charisma of the art of preaching and that of teaching imparted through the mind and words of the preacher by the agency of the Holy Spirit Who fortifies us on our Christian path. We have records of the charismata and ministries of the first centuries after our Lord and we believe that the Holy Spirit from those days of old to the present time continues to bestow gifts of divine grace and strengthen us for our service of the Lord. The art of preaching is one of the charismata and if it is inspired by the Holy Spirit, it truly serves to expound the Scriptures at the appropriate times and places. On the other hand we are aware of man's freedom, this, as we maintain, inestimable gift of being the children of God—freedom which is sometimes used in ways which do not accord with the ways of the Lord or indeed are in conflict with the latter. St. Paul as he upbraids those who speak with tongues (1 Cor. 14) calls upon us not merely to draw attention to different approaches and points of view that are incompatible and sometimes only comprehensible to their authors but to strive to excel to the edifying of the church. The gift of prophesying can clearly only be understood within the Church, where the freedom of the preacher is directed towards edification and where preaching itself cannot go beyond the limits of that which can be understood and apprehended by the Church. While affirming the charismatic nature of preaching we must not turn our back on humility, for human words even if inspired and uttered within the Church are too weak in themselves to mirror that which is sent down from above. The preacher as he tries, according to the measure of the talent bestowed upon him, to represent the word of the Gospels must be mindful of humility and likewise those who hear him; they must pray unto the Word of Life, the Saviour of the world and our Lord Jesus Christ to enlighten them.

ugh the Holy Spirit and bestow
n them the true gifts of His divine
e ever mindful of the passage in
Scriptures where it is written:
they seeing see not; and hearing
hear not, neither do they under-
d... But blessed are your eyes, for
see: and your ears, for they hear"
. 13. 13 and 16).

the Holy Scriptures and the Church

he Russian Orthodox Church be-
es that the Scriptures are expounded
he Church and by the Church. This
ot the moment to go into the subject
Orthodox ecclesiology. Moreover, it
ld seem that St. Paul's teaching on
Church is wholly acceptable to all
stians, and likewise his teaching
erning the Body of Christ, which
in the Orthodox Church take as
basis for our conception of the
rch as foundation of salvation, at
and the same time visible and in-
ble; visible and tangible in the
interrupted and organized society of
evers headed by the bishops and
sible in its Head, the Lord Jesus
st, in the Holy Spirit, in the com-
ion of saints who departed this life
nter the Kingdom of eternal glory.
ould also seem that the concept of
Church as an assembly with Christ
in Christ for the Kingdom of
ven (cf. Mt. 12. 28; Mt. 6. 19-20;
56. 8 etc.) is acceptable for all
stians, the concept of a communion
en with each other and in the Holy
it, harmony in faith, hope and love.
n believers assemble in com-
munity concord and conciliation in
r to come together with Christ "for
better" (1 Cor. 11. 17) then indeed
rstanding of the Scriptures is
ted to us (cf. Jn. 5. 39) for it is
en: "For where two or three are
ered together in my name, there
in the midst of them" (Mt. 18. 20).

The Liturgy

e majority of church assemblies
tuted by Christ the Pastor Pas-
n are liturgical assemblies: "Lord's
ers," i. e., assemblies to celebrate
sacrament of the Eucharist and also
mbles to consider and resolve the
rs of the Church (cf. Acts 1. 16;

esp. 15. 6), in other words Church
Councils which also involve eucharistic
communion. Liturgical assemblies ar-
ranged in accordance with the behests
of our Lord in order to celebrate the
supreme Christian sacrament—com-
munion in the Body and Blood of the
Lord God and our Saviour Jesus Christ,
(as we shall remember later in con-
nection with the Councils) bear within
themselves criteria for an understand-
ing and interpretation of the Holy
Scriptures. In them are manifested the
gifts of the spirit; here the preaching
of the Gospel is directly illumined by
the invisible presence of the Lord, in-
spired by the Holy Spirit and given
added force by the prayers of the faith-
ful and through the mediation of
the praying assembly it enters into
direct contact with the diversity of this
world. These criteria are thus established
in the meeting of the divine and
human, like the dual nature of the
Word Incarnate, which finds expression
in liturgical communion: The Body and
Blood of our Lord entering the mouths
of the faithful and being physically
and spiritually assimilated by them, do
indeed graft them to the vine of ever-
lasting life enabling them to partake
of the ineffable Divine Being, deifying
and nourishing them. The liturgy is
a communal act, an act of communion
between the divine and the human and
it is better suited than all else to
safeguard the preaching of the Gospels
from individualistic interpretations and
representations. The preacher and those
who hear him cannot, during the liturgy,
if they are real and not merely nominal
participants, set themselves apart from
the present Lord and from communion
in the Holy Spirit with the brotherhood
of those gathered together in the Lord's
name. This, to us, is what is meant
by preaching in the Church and through
the Church. The content of the prayers,
for example in the Orthodox liturgy
of St. John Chrysostom can be cited
in confirmation of these ideas concern-
ing the significance of the liturgy in
connection with interpretation of the
Holy Scriptures, with preaching and
also with embassy unto the old world,
i. e., with the apostolic work.

In the prayer of the third antiphon
of this liturgy we find the words:

"O Thou who hast given us grace with one accord to make our common supplications unto thee, and hast promised that when two or three are gathered together in thy name thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting." *

So here we have the community and concord of the faithful! Here we have the sought-after recognition of the truth in the circumstances of our life on earth and the longed-for eternal life. The content of this short prayer epitomizes the essential approach to an understanding of the Scriptures. In the introit the angels are invited to take part in the liturgy. We find the words: "Grant that the Holy angels may enter with our entrance to minister with us, and to glorify thy goodness"; that testify to the link between the celestial and terrestrial in the Church of Christ. In the prayer before the Lesson, we find the words (that are particularly significant in view of what was said above): "O Master, lover of mankind, kindle within our hearts the clear light of thy divine knowledge, and open the eyes of our understanding that we may understand the preaching of thy gospel: graft in us also the fear of thy blessed commandments, that, having trodden under foot all fleshly lusts, and thinking and doing always such things as please thee, we may, continue in a spiritual manner of life." In the second Prayer of the Faithful reference is again made to the "spiritual understanding" and an "increase of life and of faith". In the Offertory the Church, together with its priest prays that "the good Spirit of thy grace may rest upon us" in those celebrating the sacrament and "upon these gifts set forth." After the Eucharistic Canon and the Prayer for the Departed there follow the concluding words: "And grant that we may with one mind one mouth glorify and sing the majesty of thy most honourable name, of the Father, and

of the Son, and of the Holy Ghost now and for ever and world without end". Thus the whole Church in heaven and on earth, all those assembled in the house of God, both priests and laymen, with one mouth and one mind ask the Lord's permission to appear "with boldness, and unrebuked, to dare call upon thee."

"Our Father, which art in heaven" in the words of the Lord's Prayer their minds filled not only with thoughts of themselves but of all that is beyond the walls of the church, of the whole world, for that which now lies upon the altar is the true Body and true Blood of Christ that is being sacrificed for the whole world in memory of the unique event among those described in the Gospels, the Sacrifice on the Cross made by our Lord, the Saviour of the world. In the priest's prayer which follows the prayer in which all the faithful join—the Lord's Prayer—we find the words: "Do thou therefore, O Master, make smooth the way which lieth before us unto us all for our good, according as each one hath need: save with the voyagers, fare with the wayfarers, heal the sick, O physician of our souls and bodies." Thus the liturgy, which represents the "common celebration" of all gathered together in the given church is designed to spread abroad, beyond the confines of the particular house of God where the service is in progress, beyond the confines of the Church the spiritual gifts received from on high. At the end of the liturgy there are a number of prayers which affirm this idea of being sent forth from the liturgical altar out into the whole world. They contain the words: "Direct our way, stablish us all in the fear of thee, preserve our lives and uphold our goings... preserve thou us in thy holiness, that we may learn of thy righteousness all the day long... bless thine inheritance: preserve the fulness of thy Church: sanctify them that love the beauty of thy house: do thou by thy divine power exalt them unto glory, and forsake us not, who put our trust in thee. Give peace to thy world... fill our hearts full of joy and gladness..." Ideas of this kind found in the prayers of the liturgy of St. John Chrysostom are undoubtedly

* The texts of the prayers are taken from *The Orthodox Liturgy* published by the Fellowship of SS. Alban and Sergius, 1968.

pressed more profoundly and with more detail in the full text, in the prayers found in other liturgies of the Russian Orthodox Church: those of St. Basil the Great, St. Gregory, Pope of Rome, and St. James the Apostle. From this concept of the Eucharistic sacrifice we draw the following conclusions: the Eucharistic sacrifice enacted at the liturgy makes us mindful not merely of the salvation of those gathered together in God's house, but also firstly that Jesus will "gather together in one the children of God who were scattered abroad" (Jn. 11.52), and secondly that we should pursue the ideal of Christian witness in the world, following Christ's example, so as to fulfil the supreme commandment of the Gospels that exhorts us to love our neighbour. In this way the liturgy inspires us in practice to promote the ecumenical movement and to work to supply the needs of the world we live in.

The Aim of the Ecumenical Movement: a Common Liturgy

It would seem to us insufficient to claim our Saviour as Prince of Peace and History, and on the basis of this postulate develop theories that might evolve as the central focus of specifically Christian ideologies. This too in service of our fellowmen would run the risk of becoming worldly and therefore of a contrasting to the Christian ideology, and an essentially Christianized secular ideology, other ideologies. It is our profound conviction that our Lord Jesus Christ constitutes above all the Centre of our individual lives, i. e. the life of each Christian, and the life of the Church and the society of the faithful. This would lead us to stress not the external union of Christ, although this is a gift of Divine Providence but rather the way in which Christ fills our hearts within us. We in the ecumenical movement do not wish to erect ideologies, but wish to demonstrate what Christ's gift means for us, how it illumines our life and how it leads all Churches and all Christians to unity. Our Eastern brothers in the ecumenical movement appear to have lost con-

fidence in the external descriptions and verbal formulae that have divided the Church in the past and which to this day obstruct its unity. However after disregarding this side that they see as inessential, they have found similar "external" expressions in their new attempts to restore lost unity. We are not inclined to regard what divided us in the past and still divides us today as something purely "external," just as we do not regard recent "external" experiments as a panacea for the restoration of internal unity. In the ecumenical dialogue we are anxious to search out elements of essential significance that we have in common, linking us together in connection with the very essence of our faith and our life in Jesus Christ. All this applies to liturgical matters as well. Partaking of the divine sacraments should not be "intercommunion" in the superficial sense but should signify a true entry into the community, concord and conciliation of Christ's Church.

However inspiring and comforting liturgies of the separate Churches and Christian societies might be, despite their joyful communion with God, they contain a latent note of regret at the disunity of the Christian Church. We are convinced that this regret cannot be alleviated or removed by formal "intercommunion" for then we would lose the sense of spiritual urgency that leads us to strive after the goal that one day we might with "one mind and one mouth" glorify and sing praises unto the magnificent name of the Lord. The Lord's Challice that is drunk from in disunity, and the Lord's Body that is partaken of from several tables remind us of the need to put our unanimity to the test and only after attaining it worthily to eat and drink, discerning the Lord's body (cf. 1 Cor. 11). We, Orthodox believers, in truth thirst after communion in the Body and Blood of our Lord with all men who worthily and righteously confess His Holy Name and we search our hearts and those of our brothers in the ecumenical movement praying unto God Almighty that he might bring us to like-mindedness and from thence to a common table at the liturgy of the One, Holy, Catholic and Apostolic Church.

The Service of the Lord According to the Gospels Throughout the World

"Go ye into all the world, and preach the gospel to every creature" (Mk. 16. 15) is the embassy to which we are called in the liturgy. From this passage in the Gospel it is clear that preaching the word of life is connected with the concepts "world" and "every creature." This of course implies first and foremost men who represent the pinnacle of creation, but it also means the world inhabited by man and animate and inanimate creations linked together with man by ties of kinship and interaction (Rom. 8. 19-23). This mission unto the whole world is an essential aspect of the commandments contained in the Gospels concerning our love of God and our neighbour (Mk. 12. 30-31) and the striving after perfection (Mt. 5. 48). To this may be added the universal biblical commandment concerning man's dominion over the earth (Gen. 1. 28). God, the Creator and Ordainer of the world created it in His Love, not in any static form but so that it might attain after ever greater perfection, an aspiration for which God provided endless scope, for the perfection of our Father in Heaven, as it is written in the Gospel according to St. Matthew, is for ever beyond conception. We are able to observe the dynamic evolution of the world in history and God's Word enables us to envisage its subsequent development; and this movement we can only conceive of as movement, forward, ever higher and towards the specific goal ordained by our Creator. God's Providence precisely in the world makes us aware of the "signs of the times" which we should use as a guide in our choices of paths of action, in order to contain a correct understanding of the Holy Scriptures and to conduct ourselves worthily in the spirit of the Gospel; in approving "things that are excellent" (Phil. 1. 10), particularly so that our "love may abound yet more and more in knowledge and in all judgement" (v. 9) we confirm our loyal devotion to Christ's Gospel. We become aware for instance of the need to preserve integrity, dignity and promote the further all-round development of man in step with the process

of socialization and sense that "the signs of the times" imply that history present and future should constitute a humanizing process of a fruitful blending together of the social and personal. We are confronted with signs of the realistic nature of this commendable striving forward in the advance of socialist civilization, the normal progress of which is impeded if the threat of war with modern weapons of unthinkable destructiveness potential looms up over mankind. In the light of this it can be truly said that our age demands that the world be established on a foundation of peace and security, that the present arms race cease and likewise the confrontation of hostile blocs and the accumulation and continued invention of destructive weapons and military technology, that the world put an end to imperialism, colonialism, racial and social oppression. It is heartening to note that the life in our socialist countries is characterized by a genuine spirit of love for our fellowmen and love of peace. It is clear that for the future progress of mankind we must all cooperate in order to solve global problems of science, technology, economics etc. We highly approve of cooperation between countries with different social political structures that is now being promoted in the name of peace, to provide improved technical equipment required for development and to ensure man's health and the protection of the natural world and its resources. Such is the concrete path forward, in which we cannot fail to see Divine Providence directing our steps for Christian activity in the name of the Gospels. When studied in connection with the real problems of our modern world the Gospel provides not merely an edifying and moral message but a message for our life activity. Believers who enter God's House to partake in the liturgy bear with them needs that stem from life itself, their concerns both large and small, in order together with the grace they receive through the liturgy to receive spiritual strength to resolve concrete problems of their everyday lives. "All the world" enters the House of God together with the faithful and within its walls hearkens to the mes-

of love and perfection not only the words of this message but also the power of the Spirit. A vital interchange takes place in the course of which the words of the Gospel are filled with specific content and assume the nature of an inspiring and fortifying principle to guide us along the paths of our earthly existence. In this we see the fulfilment of the commandment for us to go out into "all the world" and preach the Gospel "to every creature."

The Russian Orthodox Church is constantly directing her efforts towards peace-making. We, children of this Church, support the Government of the Soviet Union in its concern and efforts to consolidate peace and peaceful coexistence and cooperation between all peoples. We, children of the Church, with means at our disposal endeavour to promote peace on earth, working earnestly to this end in the name of love for God and our neighbour. We are striving after a manifestation of our inner aspiration towards a united Church in the ecumenical movement, and we are also working to promote the use of peace not merely in word, but in our actual day-to-day living, in our convictions, in our interpretation of God's Truth permeating the world, drawing it nearer to eternal life and salvation. We, men of the Church, are taking an active part in the life of the Soviet State which is fruitfully endeavouring not only to affirm the values of peace but also concerned to create a brighter, more just and humane future for mankind as a whole and for each individual member of the human family. We support our Soviet Government in its efforts to secure a better environment for man, to protect nature and its resources so as to provide a full and optimum conditions for progress in this world of ours. We see our support as an expression of our patriotic duty. Obedience unto the guiding finger of Divine Providence resting upon us to choose the path of man's welfare, justice for mankind and progress in the name of true liberty impels us to this end. The next undertaking connected with the cause of peace which could well, in our opinion, open up new prospects of far-reaching

significance is the convocation of the European conference for peace and security and the Russian Orthodox Church is going out of her way to promote the success of this important step. Justification and strength for their activities towards this end the members of our Church glean from the Holy Scriptures, in their unceasing traditions of Church teaching and in the liturgy.

As mentioned earlier the liturgy calls upon us to seek after Christian unity beyond the confines of Orthodoxy. We are happy to see manifestations of such community in our relations with Christians in Czechoslovakia. Our joint activity within the Conference of European Churches, the Christian Peace Conference and the World Council of Churches side by side with representatives of the Czechoslovak Churches is a source of profound satisfaction and joy. We recall that at the time of the inauguration of the Christian Peace Conference in 1958 our Slovak and Czech brothers were among its initiators and of their number our dear brother Dr. Jan Michalko, now General Bishop of the Evangelical-Lutheran Church of Slovakia and in the recent past Dean of her Theology Faculty. We shall always be earnest members of the Christian peace movement, and thus, be cooperating with our Czechoslovak brothers in this noble cause, which they uphold and have upheld ever since the beginning of the consolidation of Christian forces in defence of peace between peoples.

With these two examples we demonstrate the practical involvement of our Churches whose members are present here in Bratislava, in the peace movement which in truth now constitutes an essential part of our obedience to the mission laid upon us by the Gospel, which facilitates our mutual understanding within the ecumenical movement, although this does not replace our endeavour to attain unanimity in the bosom of the One, Holy, Catholic and Apostolic Church, testifies to our devotion and love of God by means of our devoted love shown to our brothers on this earth.

This is how we regard this unseverable link between the Gospel, the

liturgy and the world, to which we Christians should bear witness through our lives, our service and our love.

Most honoured assembly,

Now I pass to that part of my address that is concerned with the academic title conferred on me today by the Orthodox Theological Faculty. I should like to take this occasion to lay before you certain thoughts on the Orthodox priesthood.

I should like to begin with an excursus into the background of the New Testament priesthood.

According to the teaching of the Holy Fathers worship began while man still dwelt in Paradise, when the first mortals, Adam and Eve, created pure and innocent, were in constant communion with God the Creator and conversed with Him (Gen. 1. 28-29; 2. 16-17). Their worship proceeded at that time without any intermediaries and required no religious ritual.

Only after the Fall of our forefathers and the loss of this direct communion with God did sacrifices become an essential part of worship and the rites connected therewith. Adam's next of kin—the Old Testament patriarchs, Noah, Abraham, Isaac and Jacob—were the performers of sacrifices.

It was Moses whom the Lord first commanded to build a tabernacle for purposes of worship and to found an order of the priesthood from the tribe of Levi. In the Old Testament only the sons of this tribe had the right to be priests and mediate between God and men. The Lord Himself chose Moses' brother Aaron as the first priest and made his sons Nadab, Abihu, Eleazar and Ithamar as priests. This new elevated office required a special rite of consecration for the candidates for the priesthood. At the door of the tabernacle, before the people, Moses offered up "consecrations for a sweet savour ... unto the Lord" (Lev. 8. 28). For this rite Moses sacrificed a ram then smeared with its blood the tip of Aaron's and his sons' right ears, the thumbs of their right hands and the great toes of their right feet (Lev. 8. 23-24). The sacrificial blood which Moses put upon them was a sign that the former man was dead, for a man

with sinful fleshly habits cannot stand before God in prayer. The ear of the priest that had been anointed with sacrificial blood was rendered dead as it were, deaf to the sounds of sin and temptation; it was consecrated so that it might hearken to the voice of God. The sacrifice of consecration was also applied to the right hand of the priest so that he should touch holy objects with unsoiled hands and throughout his life go about God's holy work. The sprinkling of the priests' large toes on their right feet reminded them of the need to walk in the paths of the Lord that are straight paths of peace (Prov. 3. 17), instead of their own paths of sin and ruin.

After ritual washing the priests were to be girt with apparel appropriate to their station, "for glory and for beauty" (Exod. 28. 40). Then Moses sprinkled anointing oil upon the garments of Aaron and his sons, after which the priests were to spend seven days and seven nights at the door of the tabernacle keeping "the charge of the Lord" (Lev. 8. 30-35).

All these passages testify to the priests' complete consecration to the work of the Lord, stress the lofty moral stature of the priest's office. Contemplating the priests' proximity to God David the Psalmist exclaimed: "Blessed are they that dwell in thy house: they will be still praising thee. For a day in thy courts is better than a thousand" (Pss. 84. 4, 10). Apart from their principal functions connected with the conducting of religious rites the priests of the Old Testament concerned themselves with ensuring correct observance of moral precepts. The Prophet Malachi made the following observation: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2. 7).

However the priests of the Old Testament did not prove worthy of their calling. According to the Prophet Nehemiah, many of them through their sinful conduct "defiled the priesthood and the covenant of the priesthood and the Levites" (Neh. 13. 29). "Yea, in my house have I found their wickedness, saith the Lord" (Jer. 23. 11). The

gave voice to His righteous judge-
 through His prophets: "The wind
 eat up all thy pastors" (Jer. 22.
 "I will require my flock at their
 and, and cause them to cease from
 ling the flock... I will feed my flock,
 I will cause them to lie down, saith
 Lord God... And I will set up one
 pherd over them" (Ezek. 34. 10-23).
 With Christ's coming into the world
 followed a radical change in the
 esthood (Heb. 7. 12). The Old Testa-
 nt sacrifices enacted by the priests
 not heal men of the virulence of
 s, but only reminded man of his
 s and the need to expiate them "For
 s not possible that the blood of bulls
 goats should take away sins"
 (b. 10. 3-4). Only Christ the Saviour
 Golgotha made the supreme sacrifice
 e and for all to redeem the sins of
 world, thus bestowing upon the
 ble of mankind "eternal redemption"
 (b. 9. 12). This is why St. Paul
 rs to Christ as the Mediator of the
 v Testament, the High Priest of
 d things to come (Heb. 9. 11, 15)
 high priest over the house of God"
 (b. 10. 21). Christ the High Priest
 inded us: "I am the good shepherd"
 (10. 11-16).

he New Testament priesthood was
 blished "upon better promises"
 (b. 8. 6); it was not linked with any
 fic hereditary principle or time,
 Christ "because he continueth ever,
 an unchangeable priesthood"
 (b. 7. 24).

was the disciples whom the
 our put in charge of the ministry.
 r spending "all night in prayer to
 ... He chose twelve whom he also
 ed apostles" (Lk. 6. 12-16). Christ
 them forth on a mission of salva-
 to preach the Kingdom of Heaven
 heal the sick (Mt. 10. 5-8), absolve
 i. e., administer the Sacrament
 enance (Mt. 18. 18), the Eucharist
 22. 19) and Baptism (Mt. 28. 19).
 e consecration of the Apostles took
 e on the day of Pentecost when
 Holy Spirit in the form of "cloven
 ues like as of fire, ... sat upon
 of them" (Acts 2. 2-4). The grace
 e Holy Spirit made of them new
 pure in spirit, divinely enlightened,
 tual and high-minded. Lacking any

elevated social status, material riches
 or any other advantages the Apostles
 nevertheless confronted all the peoples
 of the world of those times, bore wit-
 ness to the supernatural gifts of the
 Holy Spirit. Wherever they went they
 proclaimed the Gospel of Christ, healed
 the sick, wrought miracles so that
 people marvelled saying: "The gods are
 come down to us in the likeness of
 men" (Acts 14. 11).

When they set up Christian Churches
 in various countries the Apostles were
 able to single out those men who might
 be their fellow labourers in the field
 of the Church and worthy recipients of
 the grace of the ministry. By means
 of the laying on of hands (1 Tim. 4. 14;
 Acts 6. 6 and elsewhere) the Apostles
 conveyed the grace of the priestly cal-
 ling to their successors. In the Book
 of the Acts and the Apostles' Epistles
 it emerges clearly that from the very
 outset there were three offices in the
 New Testament priesthood of Christ's
 Church: bishops (1 Tim. 3. 2-3; Tit. 1.
 7-11), elders, that is priests (Acts 14.
 23; Tit. 1. 5; 1 Tim. 5. 17), and deacons
 (Acts 6. 3-6; 1 Tim. 3. 8-9).

In this connection I should like to
 turn your attention to one fact of es-
 sential importance concerning the mi-
 nistry. In the Epistles Christians are
 often referred to as saints (Eph. 1. 1;
 Phil. 1. 1 etc.), priests (Rev. 1. 6; 5. 10;
 20. 6) and the "holy priesthood." Turn-
 ing to a Christian audience St. Peter
 writes: "Ye also, as lively stones, are
 built up as a spiritual house, an holy
 priesthood, to offer up spiritual sacri-
 fices, acceptable to God... ye are a
 chosen generation, a royal priesthood,
 an holy nation" (1 Pet. 2. 5-9). In-
 deed in the atmosphere of Pentecost
 filled with extraordinary grace and holi-
 ness the Christians in that apostolic
 period received "diversities of gifts...
 administrations... and... opérations"
 (1 Cor. 12. 4-6; 8. 9-28). In their
 thoughts they were standing constant-
 ly before the altar of the Most High
 and offering spiritual sacrifices to God:
 a pure heart, prayers, spiritual medita-
 tions, good will and an upright life
 worthy of the holy calling of Christians.
 To this extent they were priests not
 in sacramental but in moral sense.
 Particularly at the time of extremely

charismatic service the general "holy priesthood" found expression in the remarkable activity of the Christians' spiritual life. With time the charismatic service of God abated and Christians were no longer in a position to think of themselves as priests in this figurative sense of the word.

This meant that it was then essential to distinguish between the priesthood as a Christian moral ideal and the special Sacrament of Holy Orders ordained by God and illumined by His grace which represents as it were the mother of all the other sacraments. The Sacrament of Holy Orders is a primordial and immutable axiom of the Orthodox Church. From the day of Pentecost the grace of the Holy Spirit has been handed down by the Apostles and their successors in the Sacrament of Holy Orders. The Orthodox priest is a bearer of divine grace, who administers great sacraments and who is endowed with special dignity and qualities which set him apart from laymen. The hierarchical ministry in the Orthodox Church is founded on rights and authority ordained not by man, but by God.

There exists an organic unity of the priesthood and the Church. This is aptly defined by St. Ignatius Theophorus ("God-bearer"), Bishop of Antioch in his epistle to the Christians at Tralians: "Let all men respect the deacons, the bishop and the presbyters as the council of God and the college of Apostles" (*The Early Christian Fathers*, edited and translated by Henry Betenson, OUP, 1969). By her spiritual nature the Church of Christ is divine and a mystical body, the Head of whom is Christ. Yet as an association of mortal believers the Church lives within the world, in time and space, possesses specific characteristics, doctrinal sources, canons, man-made buildings and an essential hierarchy.

The Church founded by Christ is holy and without blemish (Eph. 5. 27). From this follows that the moral stature of servants of the Church must also be most elevated. The words of Christ the High Priest: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Mt. 5. 48) should be their guiding principle in life.

The Russian saint Tikhon Zadonsky wrote: "The very name of pastor testifies that the pastors are chosen by men and referred to with Christ's name as the most perfect among us who are thus called upon to feed Christ's flock" (*Творения св. Тихона Задонского*, М., 1899, т. 3, с. 381). Through the mediation of angels of virtue the pastor "raised aloft to the very top of the Holy Ladder where he becomes one with love and love is God" we are told by St. John Climacus (*Творения св. Иоанна Лествичника*. Троице-Сергиев, Лавра, 1901, с. 273).

Upon the pastors in Christ's Church lies the apostolic seal and calling. Like the Apostles, who remained faithful followers of their Teacher, St. Gregory of Nazianzus tells us "all the priesthood has devoted everything to God, so that they might live for Christ. They are servants of God and repositories of His mysteries, the support and halo of the Faith, the precious pearls of the Church" (*Творения св. Григория Богослова*, Part II, Moscow 1889, p. 191).

The pastor attains heavenly heights in his service of God, which according to the teaching of St. John Chrysostom "is enacted on earth, but is celestial in its status, as is most just, for no man, nor angel nor archangel but the Comforter Himself instituted this hierarchy and made of these men still clothed in flesh representatives of the angelic ministry" (*Творения св. Иоанна Златоуста*, т. 1, СПб., 1898, с. 424).

Priests are invested with great authority: as this same Father of the Church pointed out, they are "mediators between God and mankind bringing down upon us from heaven God's blessings and transmitting to Him our petitions reconciling with a wrathful God the whole creation and us who have rendered Him wrathful and saving us from His chastising hand" (op. cit. vol. 1, p. 417). The priest "prays for the whole universe and propitiates God in face of all men's sins, not only those of the living but also of the dead. He approaches God as if the whole world had been entrusted to him and he himself was the father of all petitioning and entreating for war-

...where to cease, for peace and prosperity, for speedy deliverance from all personal and social misfortunes weighing down on each individual" (*Творения св. Иоанна Златоуста*, т. 1, с. 471). As precisely to the priests that the Lord gave absolute celestial power so that "whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Mt. 18. "What the priest performs on earth God accomplishes in heaven, the mission of the Servants is confirmed by the bishop" (*Творения св. Иоанна Златоуста*, т. 1, с. 426-427).

Priests possess the distinguishing right to call themselves spiritual fathers, for "in their hands has been entrusted the mission to enact spiritual rebirth and rebirth through baptism, it is through them that we put on the armour of Christ. ... Thus it is that we should honour them more than our own fathers: from the latter we receive our physical birth while the priest transmits to us our birth in God through His merciful adoption" (*Творения св. Иоанна Златоуста*, т. 1, с. 427). Hence it is quite natural that the priest should, in the words of St. John Zadonsky, love and honour their fathers as their own fathers, who through the words of the Living God render them for eternal life" (*Творения св. Тихона Задонского*, op. cit., т. III, p. 390).

Many spiritual qualities distinguish the priest as bearer of priestly grace. Firstly, he strives to live an irreproachable life, constantly to "stir up the gift of God" (2 Tim. 1. 6) received at the moment of consecration, to preserve the purity of the spirit and be a living temple of the Holy Spirit. St. John Chrysostom teaches that "the priest should have a soul purer than the very sun so that the Holy Spirit should never desert him and so that he might be able to say that it is not he who lives 'but Christ liveth in me'" (1. 2. 20) (Op. cit., vol. I, p. 468). The sun radiates light and warmth, the priest should unite within himself holiness and love for all men, whose office is it that he holds? Christ's! Of whom does he partake so much in the sacrament—of Christ

Himself, of His Body and Blood! This is why the priest in the spiritual world, in the midst of his flock can be likened unto the Sun in the world of Nature, who provides light, enlivening warmth and spiritual succour for all. The spiritual fate of the sheep in his flock depends to a large extent on the moral purity of the priest. On this subject St. Gregory of Nazianzus has the following to say: "Just as an eye needs to be pure for the body to move straight, for when it is not pure the body does not move straight, so the Church is linked with the primate of the Church, whatever kind of man he might be, and on whom depends whether the Church is exposed to danger or saved" (op. cit., part VI, pp. 122-23). There exists a spiritual interdependence between the priest and his flock: if the light radiating from the priest becomes tarnished, so it dims within the flock, if the priest stands endowed with Christian virtues then the flock stands firm, if the priest is fervent in his prayers for the flock, this too is sensed by the flock. For the salvation of the flock the minister of the Church is called upon to provide an example of his own salvation, to save the flock through his own love, faith and purity, through his prayers and other evangelical virtues.

Sometimes personal spiritual perfection of the pastor entails a great struggle. St. Gregory of Nazianzus reminds us that "Virtue is always beset by calamities, as a rose by thorns. Being mindful of this, you too should most hopefully make sure thy life is lived for Christ" (Op. cit., part V, p. 7).

Important qualities for the pastor to possess are prudence, self-control, restraint and spiritual courage so that the ship of the Church might follow a true course in any weather. In the words of St. John Chrysostom, "The ship of the Church is beset by constant storms; these storms come not only from without, but they also brew up from within and require of the priest great thoughtfulness and care in his work. All his work should be directed towards one end—the glory of God and the building up of the Church. Wielding the helm within the

harbour is as yet no precise proof of the helmsman's art, yet he who in the midst of the waves and during a storm is able to save his craft, he can truly be called an excellent helmsman" (Op. cit., vol. I, pp. 471-473).

It is most important that the pastor with his mind and heart should "search the scriptures" (Jn. 5. 39), and proclaim the Gospel truths to his flock. For the word of God is living and will abide for ever. It is the incorruptible seed in which lies the source of our spiritual regeneration (1 Pet. 1. 23). It is the word of God which makes of the pastor a theologian. Our teaching concerning God is the fruit not only of men's natural minds bound by the limitations of logical thoughts, but also from men's minds reborn in grace which consider divinely revealed truths on the basis of their experience of spiritual life, or of the incorporation of the truth into their way of life. When studying the Divine Word, we first of all are convinced of the power of Christ, submit to His will, find faith in Him, as the Son of God, as "the true Light, which lighteth every man that cometh into the world" (Jn. 1. 9); then through the light of precisely this approach we will attain to a knowledge of all the mysteries of the Church revealed by Divine Providence in the Lord's salvation of mankind. This path leads the pastor to a true Christian knowledge of God.

Divine services and the House of God also constitute a school of profound study of God, and there is no other path to true theology than that of communion with the Truth itself that is revealed to man according to the measure of purity in his heart and mind.

For a pastor theological education and broad erudition are both indispensable. The Christian Fathers teach that the priest must "build up with circumspection the structure of the truth expressed through our dogmas" (*Творения св. Григория Богослова*, op. cit., pt. I, p. 29) and also "be extremely experienced in many matters, have a wide knowledge of life, be versatile" (*Творения св. Иоанна Златоуста*, op. cit., vol. 1, p. 472), in other

words be a man of wide education and culture.

By the nature of his office the pastor should be a sensitive connoisseur of the human soul, because "guiding men is a true art above all others and science above all other sciences" (*Творения св. Григория Богослова*, op. cit., pt. I, p. 20). On the pastor's shoulders lies the enormous responsibility for the soul of each believer, for his soul proceeds from God and by its spiritual nature is divine, able to attain heavenly excellence after which it aspires. A good pastor is "obliged to have a thorough knowledge of the souls of his flock and lead them according to the law of the priesthood" (*Творения св. Григория Богослова*, op. cit., pt. I, pp. 21 and 29). This is stressed by St. John Chrysostom in the following image: "the pastor needs must have many eyes, so as to observe the state of a man's soul from all sides" (op. cit., vol. I, p. 417).

The pastor always bears in mind his duty to show great concern for the preservation of pure Orthodox faith among the members of his flock. In the psalms it is written: "Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Pss. 33. 1). As the Old Testament Church, represented by the Jewish people, professed "correct praising of God" so in the New Testament there also exists indubitably "correct praising of God," namely, Orthodoxy (*Православие* — the Russian word for Orthodoxy means correct praising) in the One, Holy, Catholic and Apostolic Church. Throughout history the Holy Church has guarded this Orthodoxy like the apple of her eye.

It is heartening to note that the Orthodox heritage and the behests of the enlighteners of the Slavs—Sts. Cyril and Methodius Equal to the Apostles, have always been upheld most carefully by the Orthodox Church of Czechoslovakia. In this context there naturally come to mind the profound sermons of St. John Climacus, including these words from his epistle *To the Pastor*: "First and foremost bequeath to your sons our faith and holy doctrines, so as to guide not merely

sons but also your grandsons to Lord by the orthodox path" (op. p. 252).

edge of success in pastoral work in atmosphere of peace which the or fosters in his own soul and ing the members of his flock. St. phim of Sarov: "Foster a peaceful t and thousands will seek refuge our side." The holy man himself ook of Christ's place and imparted all those who came to him. All came to him at any time of year Seraphim greeted with the words: "joy!" or with the Easter kiss accompanied by the words: "Christ is n!"

this ecumenical age of ours this erly, cordial relationship between Christian and another in the East-spirit acquires particular importance. It is only in a spirit of sin-love, mutual understanding and ord that it will be possible to ve the evangelical ideal of a ed creed for Christians of varying ls and the Churches.

other supreme responsibility that invested in the ministers of His h is the maintenance of peace on St. Gregory of Nazianzus who in the fourth century wrote in day: "Most pleasant peace—the t of my labours and praise" (op. pt. II, p. 186). Works in the e of peace have become still more day-to-day necessity in the pres-age after the cataclysm of the nd World War. All peoples long peace. For this reason it is the d duty of every priest in the ch and to his credit resolutely ose war and to work towards the of universal peace with all s at his disposal, turn to anxious and women with words of recon-ion and call upon the peoples of world to seek paths to peace and al understanding, and promote and security in Europe and the e world.

less sacred and natural is the r's love for his people and his land. As a loyal son of his h and Motherland each pastor d do all within his power to pro-the glory and advancement of his land and foster among his flock a

spirit of patriotism, selfless labour and honest observance of civil duty. An inspiring example of a pastor of this calibre is that great patriot of your country, Bishop Gorazd never to be forgotten.

Dear friends! I have imparted to you certain thoughts concerning the priesthood, the noble qualities of the Orthodox pastor and the nature of his service to the Holy Church, his homeland and his people.

Allow me to conclude with the words of St. Seraphim of Sarov who likens human life to a candle made of pure wax, lit before the image of God and placed high on the candle-holder so that all who enter might behold the light of Christ's faith and love and attain eternal salvation.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5. 16) now and for evermore.

Dear brothers and friends,

Now finally I should like to express my profound happiness at being given the chance to address this worthy assembly. This visit here has been a doubly happy occasion for me: it was pleasant to be here amongst you all and to sense our belonging to the Christian community—the pledge of our unity in Jesus Christ; I also enjoyed being amongst friends—Slav brothers—in Czechoslovakia and in a country with a socio-political structure akin to our own. I should like to take this opportunity to wish every blessing and success to the Christians of Czechoslovakia in their work to further the advancement and happiness of their socialist homeland.

Brothers and friends, please accept my heartfelt thanks for the high honour you have shown me and for the honorary degrees that I accept, in all humility, seeing as I do in them recognition not of my own personal merits in theological scholarship but a sign of the respect in which our Russian Orthodox Church is held.

May the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost be with you all. Amen.

Bishop Theophan the Recluse

Brief Biography

Among the teachers and theologians of the Russian Orthodox Church of the 19th century, the hermit of Vysha occupies a particularly eminent position, and his name is well known to all who live the life of the Church.

Bishop Theophan, whose secular name was Georgiy Vasilyevich Govorov, was born into the family of a priest on January 10, 1815, in Chernavsk Village, Yelets District, Orel Province.

In 1823, the boy Georgiy entered the Livny Theological School. After six years he was sent to the Orel Theological Seminary with a group of the best pupils.

While a student he visited the Zadonsky Monastery where the relics of St. Tikhon Zadonsky repose which were not yet glorified then. Georgiy deeply venerated the memory of St. Tikhon Zadonsky, whose exploits he emulated in subsequent life.

After graduating from the seminary with distinction in 1837 Georgiy Vasilyevich Govorov entered the Kiev Theological Academy, the religious life of which received great impetus from the attention of His Eminence Filaret Amfiteatrov, Metropolitan of Kiev. During Govorov's first years at the academy, its rector was Bishop Innokentiy Borisov, the famous preacher, who later became Archbishop of Kherson.

Outstanding teachers such as these initiated the students into the highest truths of Christian faith and piety.

Govorov studied well. His teachers spoke of him as a talented and hard-working student who was making great progress in his studies. The future archpastor's favourite subjects were the theological disciplines, especially Holy Scripture and Church Oratory.

The inspectors of the academy constantly referred to him as one distinguished by his good conduct, conscientiousness and love of divine service. In the words of Professor Korsunsky, in his student years Bishop Theophan "shone with a gentle, warming and steady light that produced more long lasting and fruitful results than the brilliant flash of a meteor that soon fades away."¹

While he was in his last year at the academy, Govorov decided to dedicate himself entirely to the service of the Holy Church, and asked the head of the academy to permit him to take holy orders. He wrote: "Filled with a constant zeal for theological questions and a life of seclusion,



and wishing to combine both in my future service to the Church, I vowed to dedicate my life to the monastic calling."²

With the permission of the highest ecclesiastical and academy heads on February 15, 1841, student Govorov was ordained a monk by the rector of the academy, Archimandrite Jeremiah, and given the name Theophan, which means "manifest by God."³

With other newly-ordained monks⁴ Theophan went to visit the confessor of the Kiev-Pechora Lavra, schemeo-priest monk Parfeniy, renowned for his ascetic life and deep piety, to receive his blessing and advice for the new life in Christ. "Here you are, learned monks, full of rules you have acquired," the starets told them, "but remember that only one thing is needful, that is to pray and to pray constantly to God with your mind and heart. This is what you must strive for."⁵ And according to their strength and grace the young monks tried to follow this counsel for all their lives.

On April 6, 1841, in the great Cathedral of the Dormition in the Kiev-Pechory Lavra, the rector of the academy, Jeremiah, who was by then Bishop of Chigirin, Vicar of the Metropolitan of Kiev, ordained Theophan hierodeacon, and on July 1 priestmonk. "It is remarkable," writes one of the saint's biographers, "that such a great figure of the Church as Blessed Theophan should

de a monk and ordained in the first two of the clergy by such a truly pious man shop Jeremiah. Thus in spiritual life one lamp burning with divine light ignites new lamps and all in their turn shall be the luminary and light everyone in the e."⁶

ring taken holy orders, Father Theophan ated himself once and for all to the se- n he had yearned for in which to save his and converse with God in prayer, and by ing a priest he was destined to serve in urch for the salvation of many.

estmonk Theophan continued his studies at ademy and as part of his course wrote an entitled "A Survey of the Old Testament on." After he passed his final examinations, ssay was sent by the academy council to oly Synod for consideration. Metropolitan t of Moscow, a permanent member of the d and a severe judge of theological writings, the talents and industry of Father han and recognized the merit of his work. 1841 Priestmonk Theophan was among the udents completing the academy with the e of magister, and embarked upon his tional work. In August 1841 he was ap- ed rector of the Theological School of the phia Cathedral in Kiev.

ym and friendly relations bound the young to his former teachers and the monks of the , especially their Starets Parfeniy, whom vered as a father. Under the guidance of ev startsy and learned theologians Priest- Theophan studied the works of the Holy s. From that time, the practical and tical study of the literature of asceticism ed him all his life.

Father Theophan did not work long in the gical school in Kiev. New appointments followed. In 1842 he was transferred to minary in Novgorod as an inspector and r of psychology and logic, and at the be- g of 1844 he took up the post of Bachelor ical and Pastoral Divinity at the St. burg Theological Academy.

ognizing his great responsibility before or the education of the young men, the teacher subsequently expressed his view pedagogical activity in the following "The educator should pass through all ages of Christian perfection in order after- to be master of himself in his work and e of feeling the direction his pupils are and acting upon them with patience. Edu- should be the most honest, holy and of God's people. Of all holy works, edu- is the most holy."⁷

The future saint was deeply devoted to the cause of Christian education but did not have the opportunity to dedicate himself wholly to his academic and pedagogical activity, as he was obliged to take care of administrative and household matters in the school as well. In 1847 he accepted with satisfaction his appointment to the Orthodox Mission in Jerusalem, headed by Archimandrite Porfiriy Uspensky, the famous Church archaeologist. The seven years he spent in the East were of great importance for Priestmonk Theophan. He visited ancient clois- ters, was tireless in collecting material from old manuscripts and studying the writings of the Holy Fathers, and acquainted himself with the ancient asceticism of the saints of Oriental cloisters and Holy Mount Athos.

A close spiritual bond grew up between the young ascetic and the startsy of Athos, who exerted a beneficial influence on his spiritual life and were later to publish his works.

In 1854 the Russian Mission in Jerusalem was recalled to Russia. In reward for his labours at the mission, Priestmonk Theophan was raised to the rank of archimandrite and appointed Bachelor of Canon Law at the St. Petersburg Theological Academy. Six months later he became Rector of the Olonents Theological Academy.

In 1856 Archimandrite Theophan was once again sent to the East, but this time as the Rector of the Embassy Church in Constantinople. While he was abroad Father Theophan studied Greek and collected many pearls of early Christian, mainly ascetic, wisdom.

By an ukase of the Holy Synod dated June 13, 1857, Archimandrite Theophan was appointed to the post of Rector of the St. Petersburg Theological Academy. Submitting to Divine Providence, for two years he headed this centre of spiritual enlightenment.

On May 29, 1859, Father Theophan was consecrated bishop. During his nomination as Bishop of Tambov and Shatsk, after a solemn statement of faith Archimandrite Theophan gave an address in which, turning to the archpastors present, he told them of his secret desire to dedicate his life to ascetic seclusion.

This marked the beginning of Bishop Theophan's seven years of holy ministry in the sees of Tambov and then Vladimir. All of the archpastor's attention was concentrated on the care for souls, in order, primarily, to "devote the maximum labour to bring to salvation those committed to him by God."⁸ Bishop Theophan proved to be a zealous preacher. At the conclusion of almost every service he spoke to the faithful straight from the heart and with profound conviction. He instructed the people both in the churches of the

eparchial city and "travelling around the towns and villages of his extensive, millionfold flock."⁹ The fruits of his zealous preaching were the publication of his sermons addressed to the congregations of Tambov and Vladimir.

In 1866 Bishop Theophan considered that the time had come to realize his lifelong desire for seclusion. Tranquil monastery cells called him to fresh spiritual exploits. He applied to the Holy Synod for permission to retire with the right to reside in the Wilderness* of Vysha in the eparchy of Tambov, and this was granted.

Bishop Theophan sought seclusion to devote himself unhindered to his spiritual and literary labours for the good of the Church. In the mind of the godly and wise starets of Vysha, the idea of seclusion was identified with that of unceasing prayer. "For what is seclusion from the world?" he writes. "It is when the mind, enclosing itself in the heart, stands in reverential awe before God, and has no desire to emerge again from the heart or to apply itself to anything else."¹⁰

During the first six years of his residence at the Wilderness of Vysha, Bishop Theophan attended all the Divine services with the monks and on Sundays and feast days he himself concelebrated the Divine Liturgy with them. After Easter 1872, however, he cut himself off from all human contact. Thenceforth he received only his confessor, the head of the monastery, Hegu-

men Tikhon, and Father Yevlampiy, who looked after the cells. With all the others who thirsted for his spiritual guidance he communicated in writing. He himself wrote of his stay there to his spiritual children: "Only the Kingdom of Heaven can replace Vysha."¹¹

In one of his cells, Bishop Theophan set up a small chapel to the Epiphany of our Lord and celebrated Divine Liturgy there on Sundays and feast days, and in the last eleven years of his life received Holy Communion daily.

Thus in prayer and Divine service, in subduing the flesh and achieving spiritual heights, the saint passed the greater part of his life in seclusion. He also found time for a research work in theology, its exposition and for writing a large number of letters to people who had turned to him for guidance and help. Letters flowed to the wise archpastor in his cell at Vysha from all ends of Russia. "All kinds of people, from high-ranking officials to the least of the common people, turned to him for advice in solving their personal problems, and sought in him consolation in grief and relief from their misfortunes."¹² The holy starets took a lively interest in the development of theology in the Russian Church and gave valuable advice to those seeking the path of Eternal Life, warning them against dangers and obstacles that they might encounter on the way. This is clearly illustrated in a letter he wrote to I. Andreyev, a student at the Moscow Theological Academy, in which I

* A semi-eremitical community



Bishop Theophan's workshop

his opinion of a book by Professor Lebedev. "You write that you have bought Lebedev's on the Holy Councils... as though you have upon a great rarity... This book, however, Orthodox and is based on principles worse those of Protestantism... You say that there brilliant thoughts on every page... All the in this book are soap bubbles. Its basic is incorrect and it is rubbish through and gh. You might as well throw it away... n you success — great success — but in spirit of Orthodoxy. Otherwise it would be for you not to enter the academy at all... ur own ruin and the detriment of the h."¹³

withdrawal from life gave the holy man sha the opportunity, in Professor A. Bron- words, to become the profoundest of Chris- psychologists.¹⁴ His literary talents ded here especially strongly, and in the y eight years spent at Vysha he wrote the ving theological works.

ть ко спасению. Краткий очерк аскетиче- *. ашняя беседа», 1868. СПб., 1868, 1869, М., 1886, 1894, 1899, 1908, 1915. Одесса, 1886, сель, 1962.

потребно покаявшемуся и вступившему брый путь спасения. «Домашняя беседа», М., 1882, 1889, 1895, 1912.

Душа и Ангел — не тело, а дух. «Домашняя беседа», 1869. М., 1891, 1902, 1913.

Слова к Владимирской пастве. Владимир, 1869.

Уроки из деяний и слова Господа и Бога и Спаса нашего Иисуса Христа. «Домашняя беседа», 1870. М., 1896, 1901.

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Мысли на каждый день года по церковным чтениям и слово Божие. «Домашняя беседа», 1871. М., 1881, 1890, 1897, 1904, СПб., 1900

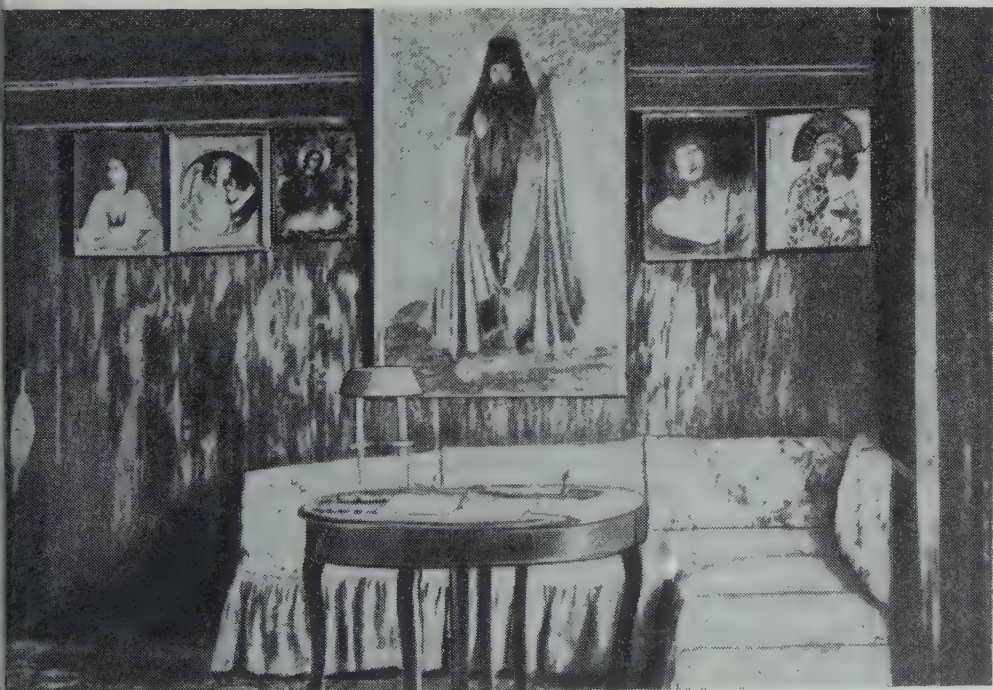
Толкования 2-го послания святого апостола Павла к Солунянам. «Душеполезное чтение», 1873, чч. 1, 2. М., 1895.

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Феолипта, митрополита Филадельфийского, слово, в котором выясняется сокровенное во

* Составлено из лекций, читанных студентам Петербургской духовной академии по нравственному богословию.



Bishop Theophan's cell

Христе делание. «Владимирские епархиальные ведомости», 1874, №№ 9, 10.

Толкование 1-го послания святого апостола Павла к Коринфянам. «Душеполезное чтение», 1875, чч. 2, 3; 1876, чч. 1, 2, 3. М., 1882, 1893. Сергиев Посад, 1915.

Слова преподобного Симеона Нового Божьего слова. «Душеполезное чтение», 1877, чч. 1, 2, 3; 1878, чч. 1, 2, 3; 1879, чч. 1, 2, 3; 1880, чч. 1, 2, 3; 1881, чч. 1, 2, 3. М., 1879, 1882. М., 1890, изд. 2-е, вып. 2. М., 1892, изд. 2, вып. 1.

Добротолубие, т. 1. СПб., 1877. Тт. 2, 3, 4. 5. М., 1883, 1884, 1888, 1889, 1895, 1900, 1901, 1905, 1913.

Истолковательный 118 псалом. «Домашняя беседа», 1877, СПб., 1877. М., 1880, 1891.

Толкование 2-го послания святого апостола Павла к Коринфянам. «Душеполезное чтение», 1877, чч. 2, 3; 1878, чч. 1, 2. М., 1878, 1882, 1894.

Что есть духовная жизнь и как на нее настроиться. М., 1878. Одесса, 1886. М., 1891, 1898, 1904, 1912, 1914.

Святоотеческое наставление о молитве и трезвении. Тамбов, 1878. М., 1881, 1889.

Толкование послания святого апостола Павла к Римлянам, книги 1-я, 2-я. М., 1879, 1890. Сергиев Посад, 1910, 1913 (в сокращении).

Толкование послания святого апостола Павла к Ефесеям. М., 1879, 1882, 1893.

Толкование послания святого апостола Павла к Колоссям и Филимону. «Душеполезное чтение», 1879, чч. 1, 2, 3 («К Колоссям»); 1880, ч. 1 («К Филимону»). М., 1880, 1892.

Толкование пастырских посланий святого апостола Павла. «Душеполезное чтение», 1880, ч. 3; 1881, чч. 1, 2, 3; 1882, чч. 1, 2, 3. М., 1882, 1894.

Письма к разным лицам о разных предметах веры и жизни. «Душеполезное чтение», 1880, чч. 1, 2; 1881, ч. 3; 1882, чч. 1, 2, 3. М., 1882, 1892.

Письма к одному лицу в С.-Петербурге по поводу появления там нового учителя веры. «Душеполезное чтение», 1880, ч. 2; 1881, ч. 1. СПб., 1881.

Тридцать третий псалом. М., 1880, 1889, 1900, 1903.

Подвижническое слово старца Симеона Боговеинного. «Душеполезное чтение», 1881, ч. 3. М., 1889, 1892, 1907.

Толкование на псалмы 1, 2 и 51. М., 1881, 1897, 1900.

Толкование посланий святого апостола Павла к Филиппийцам и Солунянам первого и второго. М., 1883, 1895.

Преп. авва Исаия. 1883, 1895, 1905.

Святой Антоний Великий. М., 1883, 1895, 1905.

Евангельская история о Боге Сыне, в посланном порядке изложенная словами святого евангелиста. М., 1885, 1899.

Невидимая брань блаженной памяти старца Никодима Святогорца. «Душеполезное чтение», 1885, ч. 3; 1886, ч. 2. М., 1886, 1892, 1894, 1912.

Каллист патриарх и его сподвижник Игнатий Ксанфопулы. Наставление для безмолвствующих. М. 1890, 1900.

Материкон, собрание наставлений аввы Исаии вселенной инокине Феодоре. М., 1892, 1898, 1908.

Начертание христианского нравоведения. М. 1891, 1896.

Древние иноческие уставы преподобного Пахомия, святого Василия Великого, преподобного Иоанна Кассиана и Венедикта. Москва. 1890.

Примеры записывания добрых мыслей, проходящих во время богомыслия и молитвы, чин 162. М., 1892, 1896, 1903.

Первые благовестницы о Воскресении Господа. М., 1892, 1894, 1899, 1911 «Прибавление к Церковным ведомостям». 1894.

О послании св. ап. Павла к Евреям. «Душеполезное чтение», 1895, ч. 3; 1896, ч. 1. М., 1896.

Толкование 1-го послания святого апостола Павла к Солунянам. М., 1895.

Патерик. «Душеполезный собеседник». 1916, вып. 1.

Of particular importance are his works on Christian ethics. In them Bishop Theophan the Recluse stands before us not only as a great thinker but also as a godly and wise ascetic who realized in his own life the teachings of the Holy Fathers themselves.

In 1890 for his outstanding theological work the Theological Academy of St. Petersburg honoured him with the Degree of Doctor of Theology.

As a scholar well-versed in so many subjects the archpastor was able to penetrate to the innermost recesses of the human soul. In his works he successfully combined profundity of psychological analysis and theological speculation with simplicity of exposition. The rich theological legacy that the holy recluse left behind him is impregnated with the thought of Christian salvation. This thought is worked out in all of Bishop Theophan's major works, which are unified by the idea of communion with God constituting the beginning, the middle and the end of the Christian moral life.

The teaching of Bishop Theophan is in many respects akin to that of the holy Starets Paisii Velichkovsky. This is particularly conspicuous in his exposition of the themes on asceticism.

, wise acts and prayer. In his writings bishop referred more than once to his reverence for Païsiy's works.¹⁵ St. Theophan was introduced to the ideas of the Schemo-Archimandrite Païsiy Velichkovsky by Bishop Jerephan, his former spiritual mentor. Bishop Jerephan himself began his illustrious life in the monastery at Svensk, where his starets was Vsevolod, whose spiritual mentor was in his youth Afanasiy, a pupil of Païsiy Velichkovsky himself.

Like other great Christian ascetics, he dedicated his life to the task of salvation and included it in faith, piety and hope for the eternal joys promised and prepared for him by Christ. Who loved him. On January 6, 1894, at the age of 44, at four in the evening, on the patronal feast of St. Theophan peacefully passed into the arms of his Lord. No one was present when the saint departed. The only witness was God, to Whose service he had dedicated the whole of his life on earth. The funeral service of the holy recluse was performed on January 11 by Bishop Ieronim Tambovskiy, in the presence of large numbers of clergy and people.

One of his numerous works, His Grace Theophan wrote: "The dead continue to live on earth and the memory of the living by their good works."¹⁶ The good works of this godly and pious archpastor are, above all, the writings he left behind him, which have been called "a shining star for all theological scholars."¹⁷ In his saint's works every Christian can find all that he needs for salvation. They are of particular importance for young monks.

We have in the person of St. Theophan, who dedicated his life to saving the souls of others, a universal Christian figure in all his quietness; a religious preacher heard by all, although in the latter part of his life not addressing his flock from his episcopal ambo; and a great luminary of Christ's teaching to all Orthodox people.¹⁸

NOTES

1. Проф. Иван Корсунский. Преосвященный Феодан, бывший Владимирский и Суздальский. М., 1895, с. 11.

2. П. Рыбинский. Памяти Преосвященного Феодана, епископа Владимирского и Суз-

дальского. «Труды Киевской духовной академии», 1894, т. I, март, с. 422.

3. Archimandrite Innokentiy's successor as rector of the academy was distinguished for his strict asceticism. He died in retirement at Nizhni Novgorod in 1884 in the dignity of archbishop.

4. St. Theophan was ordained at the same time as Makariy Bulgakov, subsequently Metropolitan of Moscow, and Mikhail Monastyr'yev.

5. Прот. М. И. Хитров. Преосвященный Феодан, затворник Вышенский. М., 1905, с. 9.

6. А. Кондратов. По святым обителям и бого-спасаемым градам. «Душеполезное чтение». М., 1895, ч. 3, декабрь, с. 571.

7. Епископ Феодан. Путь ко спасению. СПб., 1869, вып. 1, с. 72.

8. Свящ. Симеон Никольский, студент МДА. Речь, сказанная при погребении Преосвященного епископа Феодана. Сергиев Посад, 1895, с. 4—5.

9. Там же.

10. Епископ Феодан. Письма к разным лицам о разных предметах веры и жизни. М., 1892, письмо. 34, с. 299.

11. Собрание писем святителя Феодана. М., 1901, вып. 8, письмо 1221, с. 5.

12. Слово при погребении епископа Феодана, произнесенное ректором Тамбовской семинарии. В кн. прот. М. И. Хитрова, с. 207.

13. Письма епископа Феодана к И. Д. Андрееву, хранящиеся в архиве МДА.

14. «Странник», 1905, т. 2, ч. 2; с. 593.

15. Письмо иеромонаха Феодана (Говорова) к епископу Иеремии. «Чтения в Обществе любителей духовного просвещения», 1887, кн. 1, отдел 3-б, с. 31—32.

16. Архимандрит Клавдиан. Преосвященный Феодан, Вышенский затворник. «ЖМП», 1953, с. 54.

17. А. Кротков. Святитель Феодан Затворник. М., 1899, с. 9.

18. From the address, given by His Grace Bishop Nikandr of Narva, at a grand meeting of the "Society for the Propagation of Religious and Moral Enlightenment in the Faith of the Orthodox Church," in memory of Bishop Theophan. Supplements to the Church Gazette, February 1894, No. 8, p. 255.

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Bishop Theophan the Recluse and Problems of Spiritual Life

When Bishop Theophan of Tambov retired into seclusion at the Monastery of Vysha where he spent about thirty years of his life, he took with him the whole of his library, his instruments for drawing and icon painting, turner's and joiner's lathes, a microscope and a telescope. Even in seclusion he retained his interest in questions that formed part of the general problems of theology.

His was a peculiar kind of seclusion. Although he ceased to have direct contact with his flock, Bishop Theophan worked intensively on theological questions, translations of the works of the Holy Fathers and on composing commentaries to Holy Scripture, and conducted an enormous correspondence. Part of this correspondence—*Letters on Christian Life*—has been published in eight volumes. One of his basic works is *The Nature of the Spiritual Life and How to Attune Oneself to It*. Here, as in other of his works, generalizations are drawn from the immense spiritual experience of the Orthodox ascetics and of ordinary believers, and this is what gives them their intransigent significance.

The breadth and depth of Bishop Theophan's knowledge are startling and enable him to write of the spiritual life like a scientific researcher.

His main theme is the forms that the spiritual life takes in a man, the nature of their links, and the laws of their development.

He set himself the task of working out a new branch of psychology—religious psychology. In one of his letters (Vol. 7, p. 1190) he writes: "In my opinion such a psychology should have the following aims: to describe the makeup of man's nature—spirit, soul and body, (pneumatikos, psychikos, soma.—*Ed.*)—to enumerate systematically all the faculties and functions of each part, and then to describe the condition of the parts of this nature and their faculties: 1) in the natural state, 2) in a state of sin, 3) in a state of

grace. I have proposed a small experiment on such a psychology in my letters on Christian life, volume 3, letters 21-24."

Bishop Theophan's thoughts on religious psychology are very close to contemporary Orthodox consciousness. The elaboration of a systematic course of religious and, in particular, Orthodox Christian psychology is extremely valuable and important for Christians and especially for those preparing for the ministry.

In the West there have been several attempts at investigating Christian psychology but these works proceed from rationalist theology, and their authors, theologians and psychologists of Protestant persuasion, do not take into account the experience of Orthodox ascetic tradition.

Bishop Theophan, in summing up the life of the Orthodox ascetic tradition starts from the basic position that Christianity is not only a system of moral rules, rites and the dogmatic positions of academic theology but above all the life of the human soul in God and with God—the source of strength of man's soul and spirit. Without spiritual life, without contact with the Spirit of Truth, Omnipresent and All-Permeating, norms of behaviour and theological teaching, rites and rules lose their meaning. For this reason the main subject of religious psychology is precisely the life of the human soul in God, the formation and development of this life at all stages of a man's spiritual rebirth.

The writings of Bishop Theophan, as one of the founders of religious psychology, require special and thorough research. We shall merely try to show how Bishop Theophan approaches certain problems of religious psychology and how he solves such problems as "the makeup of man's nature"; "what is man's spirit?", and whether, in his conception, there is any clear distinction between the concepts *soul* and *spirit*.

What is man's spirit?

Bishop Theophan, the Recluse of Optina, understands the nature of man as a union of spirit, soul and body. He is in the realm of Christian anthropology in full accord with St. Basil, an adherent of the trichotomic theory, who wrote in one of his Epistles: "And the very God of peace sanctify you wholly; and... your whole mind and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thes. 5. 23).

In one of his letters Bishop Theophan asks the question: "What is man's spirit," and points to the various interpretations of the term *spirit*: "We often speak of the 'spirit of a writer', the 'spirit of a nation', meaning by this combination of basic distinguishing features—real but intangible and impenetrable, in some way ideal, ascertainable only by the mind. Similarly with a man's spirit. But the spirit of a writer, for example, is manifest in his ideas, whereas a man's spirit is inherent in him as a living force, making its presence felt by living inner movements." For Bishop Theophan, a man's spirit is an actual living part of the natural organization of a man's "makeup" and is just as characteristic of those particular internal qualities which manifest themselves in his creative activity. It is a living part of a man's natural organization has its particular manifestations and its particular origin: "It is the force which God breathed into the soul of man, completing his creation. On earth produced all manner of living things at God's command. Every human soul came from the earth. Man's spirit was also created from the dust of the earth and, although in its lower part it is similar to that of the animals, in its higher part it is incomparably superior. And this superiority depends on its union with the spirit."

Developing this, Bishop Theophan proposes to distinguish between that part of the human soul which is common to animals, that which is peculiar to the spiritualized soul of man and that which is common to the spirit of man.

His idea of the material side to the life of psychic life is not new in the

writings of the Fathers of the Church. Thus, the great ascetic, St. Macarius of Egypt, who was well known and often quoted by Bishop Theophan, wrote in the 4th century of the singular beauty of the human soul: "This wise and truly wondrous creation of God, filled with manifold beauty"; "the soul is a highly refined entity. A creation of a special sort" (Oration 1, par. 7).

This same idea of the material origin of the soul is also to be found in the writings of the Orthodox ascetic of the 19th century, St. Seraphim of Sarov. Bishop Theophan was influenced in his teaching by contemporary physiological research. St. Seraphim lived earlier and, significantly, had no contact with natural sciences. In a discussion on the goal of Christian life, St. Seraphim of Sarov says the following about the story of man's creation: "God breathed the breath of life into Adam. People think that this refers to the human soul being put into an inanimate body. This is incorrect. God created not only Adam's flesh from the dust but also the human soul and spirit. But until that moment Adam was like the other animals" (Denisov. *The Life of St. Seraphim of Sarov*. Moscow, 1904, p. 342). In this way Bishop Theophan, while continuing and developing the idea of the material basis of the human soul, common both to men and animals, states with equal definiteness that man's spirit as his characteristic motive force distinguishes him from all the other creatures of the world: "One in whom the spirit moves is not unworthy of being a man."

Bishop Theophan sees the manifestation of the spirit in man in the search and hunger for God, in conscience, in the veneration and fear of God.

Let us consider these concepts.

The search and hunger for God

This manifestation of spirit in man is expressed by a desire for universal welfare. Nothing created can satisfy our spirit. Come from God, it seeks God. It desires to partake of Him and, abiding in a living union with Him, in Him finds peace.

When it attains this it is at peace, but until it does it knows no peace: however much material things a man

acquires it is never enough!... He goes on seeking and finds, but having found he throws it aside, because he seeks neither the right thing nor in the right place.'

Does this not prove that there is a force within us which draws us from the world and the worldly to higher, heavenly things?

Conscience

"Conscience is law-giver, upholder of the law, judge and retributor." Bishop Theophan sees its manifestation in all men and considers it a natural law, laid in the very nature of man, allowing even the heathen, who have no written law, "...do by nature the things contained in the law..." (Rom. 2, 14-15).

"There is no man without a conscience for it is something essential and it never dies," writes one of the ascetics, Blessed Abba Dorotheus. "It may only seem to us that we have no conscience: when we fail to hearken to our conscience—this instrument of Providence which enlightens the mind and points out what is good and what is evil—it begins to reveal things dimly, like a lamp shining behind a curtain, and consequently we fail to understand what our conscience tells us, just as a man may not recognize his own face in murky water."

Conscience determines the spiritual level of man, his worth. In this part of our natural psychic organization, man's first meeting with God takes place, sometimes without conscious awareness.

In proportion to his faithfulness to this quiet voice of the soul a man grows spiritually or, on the contrary, sinks, losing his humanity. The whole practice of church worship is aimed at helping a man to keep his conscience clear.

Veneration

Veneration and the fear of God, being direct manifestations of God's Spirit, lift a man to the heights of spiritual life. The Church prays at every Divine service: "For this holy house, and for them that with faith, reverence, and godly fear enter therein." If we know what a man venerates, we know the most important thing about him—what governs his behaviour. If a man

has nothing which he puts higher than himself, if for him the main thing is his own well-being, his career or material interests, then such a man even non-religious consciousness is not worthy of human dignity: the spirit within him is stifled by the material or emotional.

And conversely when a man—even an unbeliever or one who considers himself to be an atheist or one who doubts—rises to spiritual heights, he feels a sense of veneration.

This feeling has a salutary effect on society: a man truly serves only that which he puts higher than himself and whose worth is felt both by the heart and the mind.

The fear of God

The opinion of Bishop Theophan as to the significance of this indication of a man's spiritual life coincides with the views of many Christian ascetics—men of great spiritual experience.

To possess the fear of God one must feel veneration for God, the Creator and Universal Providence: "Fear is the expression of veneration naturally—all—veneration for His majesty," says St. Maximus the Confessor. The fear of God is the beginning of wisdom. Christian ascetics often mention the fact that there are three stages of fear in a man's spiritual development: that of slave, hireling and son. The slave is one who obeys out of fear and knows only the God of the Old Testament: the Dread Judge and the Omnipotent, inaccessible to human vision. The hireling gives service in return for money: he obeys God expecting a reward, in his consciousness he makes merchantile reckonings with God: "I will do this for Thee, and Thou give me that for it." This is how people standing at the boundary between the Old and the New Testaments, who have not yet accepted the revelation of God in Christ, understand relations with God.

The fear of the son is known only to people of the New Testament, those who do not act out of fear of punishment or expectation of reward, but out of love for the God of Truth, Justice, Beauty and Love, the God, Who is the Father of all men.

In the 7th century, Abba Dorotheus

v a distinction between the fear of
oice and the awe of those who have
eved perfection. At a certain stage
piritual development, even the state
hich man sees God as the Dread
ge and fulfils His commandments,
ing the consequences of breaking
's law, is to be considered an
evement.

he awe of the perfect, writes Abba
otheus, is born of love, the fear of
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r of the love of God. Having risen
piritual heights, St. Antony of
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dead in soul and conscience."

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mics of the development of the fear
od at different levels of man's spir-
growth, it is essential to remember
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of the perfect is a characteristic
of the psychology and spiritual
ience of the Christian.

is fear, fundamentally different
the usual human sense of fear,
not destroy the human soul but
s it; it does not immobilize a man
dead him to passivity or despair,
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son's fear is free of any element
orbidity therefore it is character-
by joy, spiritual uplift and inner
hment.

are constantly reminded of the
of God. Even during the highest
most solemn moments of the Ortho-
Divine service, when the officiating
s and the congregation mystically

take the form of cherubim and glorify
with the Thrice-holy hymn the Life-
Giving Trinity, and prepare to meet the
King of Glory and the Almighty God,
the deacon chants: "Let us stand aright,
let us stand with fear, let us give heed
to present the holy offering in peace."

On Holy Saturday at this point in
the service the choir sings: "Let all
mortal flesh hold its peace, and stand
with fear and trembling, and meditate
nothing earthly within itself." And,
approaching the Altar of Glory, the
priest professes: "No one who is in
bondage unto carnal desires and sensu-
al pleasures is worthy to approach, or
to come near, or to serve Thee, O King
of Glory: for to serve Thee is a great
and terrible thing even to the Heav-
ly Powers."

Thus in the living experience of the
individual soul and of the whole Church,
during Divine service a man obtains a
son's love, which trembles before the
Throne of the Almighty God, and fears
to grieve the beloved Father by any
unworthiness or perversion of the soul.

Such, according to the conception of
Bishop Theophan, are the manifestations
of the spirit in man.

"Is your soul spiritualized?"

Analyzing the three parts of man's
nature, Bishop Theophan describes not
only the spirit but also the soul and
body. His description of the body shows
a knowledge of anatomy and physiology
and his description of the psychical
life—a sound knowledge of psychology.
In particular, he sees in the psychical
life manifestations of the mind, feeling
and will, or to use his terminology, "the
thinking part, the active part and the
feeling part."

In his descriptions there are many
fine psychological observations, a sum-
ming-up of the experience of the as-
cetics. However, our main interest is
in the fundamental question of the in-
terrelation and interaction of the three
basic component parts of man—spirit,
soul and body, and above all of the
soul and spirit; those changes which
occur in the natural organization of
the soul after its union with the spirit.

Bishop Theophan states that as a re-
sult of union with the spirit the soul

risers a step higher and becomes a spiritualized soul.

This is how he sets out this section of Christian teaching on man (Christian anthropology and psychology): "Man's whole soul, united with the spirit, which is from God, has been transformed, and from being animal has become human, with those forces and aspirations mentioned earlier (that is, hunger for God, conscience, veneration and fear of God). But this is not all. Thanks to its union with the spirit the soul discovers higher aspirations within itself and rises as it were a step higher, becoming a spiritualized soul."

"This spiritualization of the soul is visible in all aspects of its life—*thinking, acting and feeling*; here are manifest higher aspirations born as a result of the union with the spirit:

1. *In the thinking part* the activity of the spirit gives birth to the 'aspiration for the ideal': the dissatisfaction with conclusions drawn only from experience and observation, and the yearning to define the meaning of all observable things and phenomena in the overall totality of creation."

"All, even those who deny any other types of knowledge, apart from that experienced, idealize against their will, not noticing it themselves."

"The spirit draws the soul into its own unseen and unlimited sphere of cognition of the Creator and Providence."

2. *In the active part* of the soul the union with the spirit gives birth to the need for disinterested acts, the aspiration to a life of exalted morality.

"The corresponding activity of the soul in the area of will is the regulation of one's life, the attainment of material wealth, the execution of acts which are pleasant or useful, or necessary for daily life. But the spiritualized soul is not satisfied with this and it performs acts solely because they are good, fair and just, even though they are done at the cost of material every-day interests, sometimes at the complete sacrifice of one's own interests and the renunciation of everything."

"Manifestations of this type may be seen everywhere, even outside Christian society," says Bishop Theophan. "What

is their origin? It is the Spirit, Who has inscribed in the conscience the norms of a good and just life. And a feel sympathy for such aspirations even though not all follow them. But there is not a single man who would not on occasion dedicate his efforts and property to such a deed."

3. *In the feeling part*, the spiritualization of the soul shows itself "the aspiration to love and beauty as it is usually expressed, to refinement."

"The function of this part of the soul is to perceive, through the senses, the pleasant and the unpleasant, satisfaction and dissatisfaction from the gratification of psychic-physical needs. But, apart from these self-interested feelings there is a set of selfless feelings, arising not from the gratification of needs but from the enjoyment of beauty—beauty not only of an outward form but with an inner content and ideal."

"These trends in the soul are guessed from another world, from Divine Spirit. The soul led by the spirit cannot find full satisfaction in any created thing and seeks not mere beauty, reflection of the psychic-physical things, but expressions in beautiful forms of a higher ideal, sublime world to which it is drawn by the action of the spirit."

Such are Bishop Theophan's concrete indications of the manifestations of the Divine Spirit in a man's soul and the changes which are brought about by the union of the Spirit with the soul.

The conclusions reached by the God-inspired Recluse are useful to every Christian concerned with the development of his spiritual life. They are also useful for those preparing for the ministry, the future "spiritual doctors" as knowledge enabling them to determine the spiritual growth of their spiritual children.

"This is the norm"

Bishop Theophan also solves the problem of a normal, healthy relationship between the three basic parts of man's natural makeup—spirit, soul and body. He writes:

"According to the natural order man must live in the spirit. To the spirit



The Russian Monastery of St. Panteleimon the Megalomartyr on the Holy Mount on an October morning



**The Easter Procession in the yard of the
St. Nicholas Cathedral in Vienna**



Members of the CPC delegation with their African Christian friends

must subordinate everything relating to the soul and, all the more so, anything relating to the body, and all this all outside things, that is, his family and social life. And this is the norm."

This does not mean that, when a man is spiritual, the psychical and corporal have no place in him, but that the spiritual is dominant in him subordinating and penetrating the psychical and corporal."

When the soul is uppermost in a man, it governs everything so that even his corporality is clothed in it. When a man is carnal, his spiritual and psychical activities do not disappear but are carried, subordinated to the flesh and held by it, held in bondage to it." The spiritual man may fall in soul or the carnal man rise to spirituality, if the former takes to the psychical and corporal or the latter tries to seek the spiritual. A man is always free. Freedom is given him either with self-awareness and, together with self-awareness, constitutes the essence of the spirit and the norm of humanity. Extinguish self-awareness and freedom and you extinguish the man, and man is no longer man."

The psychical and corporal are sinful, as natural to us. But the man who has made his soul—or even worse his body—dominant is not sinful. He is guilty of having given mastery to that part of himself not intended for it and which should occupy a subordinate position. The sinfulness here is the exclusive dominance of that which should be subordinate."

Spirituality is the norm of man's life. And, being spiritual, he is a real man. But the man dominated by the body, or, even more so, by the body is not a real man, however fine he may appear. He is headless. Thus the simple, uneducated man is higher than an intelligent and well-educated man who does not strive to please God in his thoughts and aspirations."

These views of Bishop Theophan on the healthy, normal relationship of the constituent parts of human nature are like everything in Christian psychology—a summarization of the rich experience of the Holy Fathers of Syria, Egypt, Athos and of our Russian as-

Let us take the concise formulation of a famous representative of Orthodox asceticism, St. Nicodemus of the Holy Mount who lived on Athos in the late eighteenth and early nineteenth centuries. He is known not only as an ascetic but also as a learned monk—a researcher and poet and author of many original works and translations on the spiritual life. His book *The Invisible Struggle* was translated and published in Russian by Bishop Theophan.

This is what he wrote about the normal, healthy relationship of the three sides of human nature: "Be just to yourself and give each part of your nature its due: let your spirit, seeking the Eternal Heavenly God, rule over your soul and body, which are for the temporal life. Let your soul submit to God's Revealed Truth and with it illuminate the whole realm of its conduct... To your body give what is needful, observing strict measure, following the precept—'...make not provision for the flesh, to fulfil the lusts thereof' (Rom. 13. 14)."

How little today we worry about fulfilling the commandment: "Be just to yourself and give each part of your nature its due."

The pedagogical theory and practice of Konstantin D. Ushinsky were founded on the same trichotomic understanding of the nature of man. He wrote: "Three basic elements make up a human being: body, soul and spirit." "The spirit alters the animal organism of man to harmonize with itself." His material is set out accordingly in the three volumes of his main work *Pedagogical Anthropology: Education of the Body, Education of the Soul, Education of the Spirit*.

"The human soul is subject to the same laws that govern external nature, though the form of life is different: we find in it the same laws which the Creator lodged in all He made, but here we find them in a live, not a manually made form of a living spirit... This living, immortal spirit, as an independent, free and living being, joins in us with matter with all its countless laws." "The human soul is divine by nature."

Konstantin D. Ushinsky considered that religious feeling and a reverential

attitude to nature are innate properties of the soul. The divine nature of the soul shows itself in all the forms of man's spiritual life, including its characteristic aspiration to moral and aesthetic perfection.

"The more quickly and fully you gratify man's desires, the more unhappy and insignificant you make him. If you want to make a man deeply and utterly unhappy, take away his aim in life and grant all his wishes."

"First create the material for morality, and then its rules." "The Gospel is the only and most perfect source of morality, giving a living model of perfection in the person of Christ."

And so we see that the problems of the inter-relationships of the three constituent parts of the natural organization of man in Bishop Theophan's exposition lead to an important problem of religious psychology—free will, which deserves special attention in another article.

Here, in conclusion, we shall merely point out that the benefit and necessity of founding a systematic exposition of religious, namely Christian Orthodox, psychology are evident. It will be founded at the meeting point of two disciplines, psychology and theology, on the basis of material derived from generalizing and analyzing the enormous experience of the Christian ascetics, of all ecclesiastical and liturgical experience, beginning with the first centuries of Christianity and including the religious experience of our contemporaries.

Bishop Theophan, in considering plans for the elaboration of religious psychology, did not repeat the positions of academic psychology. Of course he touched on the structure of man's psychic life, its functions, will, memory, emotions and cognitive capacity. But his main interest lay on another plane. He looked on man not only as a part of visible nature but also as a phenomenon of the spiritual world.

He was interested in man's spiritual content and in the link between the two opposing sources: spirit and body. Moreover he understood that the investigation of the corporal, physical nature of man was the task of the natural sciences.

Religious psychology must concern

itself with the phenomena of religious life, with the facts of spiritual experience, which can be expressed in the terms of academic psychology only in their external psychological part. Using, where necessary, the customary academic language of psychology, we must take into account its insufficiency to fully reveal the essence and depth of religious experience, which cannot be perceived academically and theoretically but only by the inner purification of the heart and mind.

The inner spiritual experience will be for the religious psychologist, experimental psychology, which will require new, special terms for defining psychological phenomena of this order, or at least the discovery of new content for the usual psychological terms, for example, spirit, conscience, veneration, fear of God, as mentioned above; or for the terms: sin, repentance, heart, spiritual growth, cognition of God, and other concepts.

In considering the work of Bishop Theophan we adopted his method of constructing religious psychology on the basis of a three-part (trichotomic) understanding of human nature. This is the most rational method for solving practical problems of religious psychology. We should not seek contradictions between this and the generally-accepted method of ethical theology and religio-philosophical teaching of the essence of the world (ontology) which recognizes only two sources: spirit and matter, spirit and body. Only a scholastic approach can require a simple answer to the question: Has man two parts or three?

An analysis of the views of the Holy Fathers on the makeup of man shows that some of them were dichotomists and others trichotomists.

In early Christian literature there was no such schematic division nor two opposing schools. The literature of the Holy Fathers knows no such debate. Other religious writers preferred to speak of the dichotomy of man but this did not prevent them allowing also the trichotomic view. St. Paul himself speaks, in his other Epistles, of man in terms of the dichotomic understanding. Even in his terminology, as in all of the Old and New Testaments, the term

ful" in some cases is understood its spiritual essence and is opposed the body, and in other cases its carnal, carnal side is emphasized and in the term "psychic" is opposed to spiritual."

(The psychic man receiveth not the gifts of the Spirit of God: neither do they know them, because they are spiritually discerned 1 Cor. 2. 14).

It is essential to bear in mind that Old and New Testament psychology cannot be fitted into contemporary scientific schemes. Precisely for this reason we must be very careful when translating the language of spiritual experience into the language of modern science.

One thing is clear: for a more fruitful analysis of concrete spiritual experience and for practical purposes—

above all pastoral—it is advisable to consider three parts in human nature. The soul, according to Bishop Theophan's conception, occupies as it were an intermediary position between the spirit and the body: either it has been spiritualized (then it reveals the "essence of the spirit," the "norm of humanity") or it has been subjugated to the body and lost its spirituality—died.

Bishop Theophan teaches us that the highest in human life, distinguishing man from all other earthly creatures, is the spirit. The spirit is an inalienable part of the human being, manifesting itself in his psychical and physical life. Spirituality and unity of all three sides of human nature is the norm of human life.

Professor GEORGIY P. MIROLYUBOV

Artos

In the Orthodox Church it is the custom for a single loaf of blessed bread (in Greek called *artos*) to lie before the iconostasis in the church, the abode of God, throughout the week for Easter in memory of the Risen Christ before it is shared out among the whole congregation. On this bread, the whole prosphoron, the Paschal symbols commemorating the death and Resurrection of the Lord are depicted: the emblem of Christ's victory over death, the cross surmounted by a crown of thorns, or the Resurrection of Christ. On the first day of Easter during the Liturgy, after the prayer before the ambo, the artos is blessed with a special prayer and by sprinkling with holy water. Throughout Easter week at the end of the Liturgy the artos is carried round the church in solemn procession. On the Saturday of Easter it is distributed as a blessing to the congregation.

What is the significance of this custom? It is intended to remind Christians of the events bound up with the Resurrection of our Lord Jesus Christ.

While He was yet living on earth our Christ called Himself the Bread

of Life. He said: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (Jn. 6, 35). After His Resurrection, also, He more than once appeared to His disciples, ate before them and blessed their own food. So as evening fell on the first day of His Resurrection He was recognized in Emmaus by two of His disciples as He blessed and broke bread (Lk. 24, 13-35). On the evening of that same day He appeared to His disciples where they had gathered together in the upper room in Jerusalem and where, to help them put aside their doubts as to the truth of His Resurrection, He ate "a piece of boiled fish, and of an honeycomb."

On the 40th day after His Resurrection, the Lord Jesus Christ ascended into heaven. The disciples and followers of Christ found comfort in their prayerful memories of the Lord: they recalled His every word, His every step and His every action. When they met for common prayer they would, remembering the Last Supper, partake of the Body and Blood of Christ. When they set down to an ordinary meal they would leave the head of the table for the

invisibly present Lord and would lay bread on that place.

Remembering this Apostles' custom, the Fathers of the Church made it their custom to put out the artos at the Paschal Feast in memory of the appearances of the Risen Lord to His disciples, and also in memory of the fact that the Lord Who suffered and was resurrected for our justification has made Himself the true bread of life and is invisibly present in His Church "always, even unto the end of the world" (Mt. 28. 20).

The artos, like the paschal kulich*, reminds us of the true passover of Christ and brings us closer to Him in His Resurrection. Kulichi, however, are distributed as food upon the first day of His Resurrection whereas the artos is kept whole throughout the Easter week as a reminder of the presence of the Risen Saviour in the midst of those who believe in Him and is only divided and distributed on the Saturday, when the faithful customarily take Holy Communion. In this way Easter week begins and ends with the eating of especially baked and blessed bread.

There is also an ancient Church legend of how the Apostles used to leave a part of a loaf upon the table as the portion of the Most Pure Mother of the Lord and as a reminder of their constant communion with Her and how, after their own meal, they would reverently divide this portion between themselves. In monasteries this custom is observed to this day and is known as the ceremony of the panagia.

In parish churches this portion of bread reserved for the Mother of God is remembered once a year in connection with the breaking of the artos.

"The Holy Apostles," wrote Mark, Metropolitan of Ephesus, in the fifteenth century, "thought fit as a kind of symbolic imitation of the Holy Sacrament to select a piece of bread for the Mother of the Lord in memory of Her and offer it to be eaten even as we do in memory of the Lord. We depart from this custom on the glorious day of the Resurrection of the Lord. Then

the artos is elevated in honour of the Lord and the bread is not eaten by those partaking of the Holy Feast in order to preserve the Lord's image. That is why we continue to preserve it throughout all the week and elevate it every day, for all these days we account as one, and on the last day, before we take other food, it is distributed with honour." This is why the artos serves as a symbol of living faith in the gracious presence of the Saviour and His continual working through the Church militant, even as does the panagia in honour of the Mother of God.

The artos may be compared also to the unleavened bread of the Old Testament, of which ancient Israeli, delivered from their captivity in the land of Egypt, ate during the week of the Passover (Exod. 12. 15-20). St. Kirill, Bishop of Turov (the Church of Russia) who lived in the twelfth century, said in his sermon for the Sunday after Easter: "Even as the Jews bore the unleavened bread upon their heads out of Egypt through the desert (Ex. 12. 34) until they had crossed the Red Sea, after which they dedicated the bread to God, divided it amongst all their host, and having all eaten thereof, became holy and terrible to their enemies, even so do we, saved by our Resurrected Lord from the captivity of that Pharaoh of the mind, the devil, bear forth the blessed bread—the artos—from the day of the Resurrection of Christ and, finally having dedicated this bread to God, we eat of it and preserve it to the health of body and soul."

Now, as we partake of the artos, as of a sacrament of the Church, let us eat it with thankfulness that the Lord has granted that we too might perceive His most glorious Resurrection and celebrate the saving Pasch of the Lord with spiritual rejoicing, remembering always that Jesus Christ "was raised from the dead" (2 Tim. 2. 8).

It is a custom among Russian Orthodox Christians to keep the artos throughout the year and with due reverence and faith to eat of it in times of illness or distress, often together with a drink of holy water, blessed at the Feast of the Baptism of our Lord.

* Kulich (pl. kulichi): A rich, spice-cake baked for Easter.

Christian Life

VIII

When the object of his affection seemed unworthy, it only made the affection and concern deeper, more thoughtful and tender, a love that aspired for nothing, for no reward, undetachable and indifferent to manifestations of evil.

To meet and to see this was a great experience in my life, which I found again when, several years later, I read it in the Gospel."

To restore the balance of what he had said about love, the archbishop continued, he would have to say something of the way the Gospel impressed him and what, he believed, was constantly there:

First, that God is the God of everyone, not only the God of the chosen. Everyone has been created by Him. Everyone is willed by Him and everyone exists because God wants him personally to exist and to be there, in His created world.

To be willed means to be loved. Love may either be a joy or a suffering: when pure and true, it can be nothing else. Everyone of us is created, willed and offered life and eternity. (I know and introduce feelings which may be too human.) "God so loved the world that He gave His only-begotten Son, that whosoever believeth in him should not perish, but have everlasting Life." (Jn. 3. 16).

Scripture says that God sorrows and identifies Himself for the evil He sees in His creation: it is not sorrow. When Christ speaks of the angels who rejoice for one sinner that is saved, it is not by the angel's joy but divine joy which we see. There is a possibility of pure love, of pure joy, even in the great suffering of the Cross. Such is the relationship which exists between God and man, not only a relationship of judgment and creation but of love, which includes all the rest and introduces its nuances into the relationship. God

is everyone's God. Willed and loved in joy and sorrow, each of us can stand before God with dignity. We are not slaves, "and we have a sort of concreteness in our reality: we are not necessary to God, He is not less God without us, He is not less fullness of life without us, He does not create us because He is in need of a creation: in a way, we are superfluous to God as far as His own need is concerned. There is no inner or outer law that made Him create us and we are created simply because we are willed and loved, and this establishes us in a sort of autonomy with regard to God, it gives us concreteness; but autonomy does not mean unconditioned freedom, it means that we can make use of freedom, that we can stand before God either as friends or as enemies, God offers Himself, His loving Friendship to us; we can say 'yes' or 'no'. It is not so much that possibility to say 'yes' or 'no' that makes us free, but the fact that God wills us to be independent in that respect and wants to have a true relationship with us."

There is dignity in this relationship: God takes the risk of the tragedy, of our adopting a mistaken or unnatural stand, which, however, it is our indisputable right to do. There is nothing shallow in the Gospel nor in God's attitude to us, nor in our attitude to God; things have depth: tragedy involves eternal destinies and life is not accidental. Things are meaningful. The meaningfulness of life is tragic to the extent to which evil has come into it, but even this tragic quality is full of light because full of love. Good and evil are present in the world. God does not remain an outsider, He enters the battle on the side of man and life and good, but He enters with meekness and humility, vulnerable, as good itself and life itself are. He might have sent twelve legions of Angels to save Christ, but Christ had come into the world to pour out all His strength and accept all weakness. Victory is achieved by the weakness of the One Who is beyond strength.

(To be concluded)

THE LITURGIKON II

When, three years ago, *The Journal of the Moscow Patriarchate* (No. 7, 1970) published my bibliographical notes on the Hungarian Orthodox *Hymnologion*, I devoted the introductory part to the history of the work of translation and gave a list of all the Orthodox service books so far published in Hungarian (*The Ieratikon*, pt. 1, 1955; *The Euchologion*, 1956; and *The Book of Needs or Small Euchologion* 1959). In 1969 appeared the two volume *Hymnologion*. Still wanting to complete this list was the second volume of *The Ieratikon* which not only complements the first volume but also completes this cycle of Orthodox service books. With God's help this last book finally came out in autumn 1972.

The question may easily arise: what was the reason for so long an interim — full 17 years during which a number of other service books were published — between the appearance of the first and second volumes of this book. Granted that the contents of the first and second volume of *The Ieratikon* was too extensive for the whole work to appear under one cover, then would it not have been a simpler and more logical proceeding to publish both volumes at the same time, as was done with *The Hymnologion*?

The explanation is simple enough, yet requires to be given in some detail.

When, in 1954, I took up the duties of administrator of the Hungarian Orthodox Congregation they had at their disposal only one service book, and even this had not the official approval of the supreme authority of the Church. This book, which contained the Liturgy of St. John Chrysostom with the order of the proskomeidon, had been published in 1944 by the Orthodox Academy which at that time was functioning in Budapest. It was translated by me and my fellow-teachers of theology in 1942-43.

I have never made a secret of my conviction that the publication of Orthodox service books in the Hungarian language was one of the most important tasks in my service to the Church, a

task to which I have always been ready to subordinate my other interests in the field of theological studies. It is impossible to conduct Divine service without the requisite books and without public worship, it is impossible to conceive of a normal Church life. For us to continue to use service books translated into the Hungarian language by our brethren of the Uniate Church which, incidentally, has been the practice ever since Orthodoxy first began to spread among Hungarian-speaking people, was for many reasons undesirable. The present article, however, is not the place to go into these reasons in detail.

At the very beginning of my ministry, in 1953 I received official permission from the Moscow Patriarchate to translate, edit and publish Orthodox service books in the Hungarian language and it was on the basis of this that I undertook what promised to be a lengthy task.

The only service book available, *The Holy Liturgy of St. John Chrysostom* — was sufficient for the celebration of the liturgy on most Sunday days and feast days throughout the year, but not for all such days. There was an imperative need for the translation, on the one hand, of the Liturgy of St. Basil the Great, and, on the other — for use on Wednesdays and Fridays during Lent — of the Liturgy of the Presanctified. At the same time, thought had to be given to the readers and cantors that they might be provided with a book in which they could find the prayers and canticles to be met with in the celebration of all three liturgies.

This was why the first volume of *The Ieratikon* was larger (294 pp.) than most full service books of similar size and print. Its contents were, broadly speaking, as follows: the preparatory for the celebration of the liturgy; the proskomeidon; the Liturgy of St. John Chrysostom; the Liturgy of St. Basil the Great; the Liturgy of the Presanctified, including the Kathismata prokimenon and directions for the reading of paroemia; prayers after Holy Communion; an abbreviated Typikon, containing the general rules and rubrics governing the celebration of the liturgy and their variable parts for use on particular feast days (antiphons, introits, troparia, kontakia,

The Liturgikon II (Ieratikon, pt. II). Published by the Hungarian Orthodox Deanery, Budapest, 1972, 290 pp.

of readings from the Old Testament, Epistles and the Gospels, "It is meet's", communion and dismissals); furthermore prokimen, communion verses and dismissals from the Pentateuch, from the Pentekostarion, for feasts and weekdays from the Octoechos, and general prokimen and communion verses for the prokimen and communion verses for Sundays before and after the Great Feasts, Sunday troparia and kontakia of the eight weeks, a table of the readings from the Gospels for the Epistles for every day of the year, a calendar of Saints, and a computation of the date of Easter from 1955 to 2000.

I take this opportunity once more to express my profound gratitude to Archpriest Ioann Kovich (now Archbishop Ionafan of Kishinev, Moldavia) who, in the course of his five years' service as administrator of the Orthodox Eparchy in Hungary, began and directed preliminary work on the preparation and editing of the text of the Liturgy of St. John Chrysostom published in 1944, the text which served as a model for all further translations of the services, and also for his edition of the Liturgy of the Presanctified which makes it possible for the priest to celebrate the liturgy without having constantly to jump from one page to another. It was this preparatory work done over a number of years under the direction of Archpriest Ioann that made it possible for me to publish the first volume of the service book in 1955, only one year after the beginning of my work.

In the first volume of *The Ieratikon* I had, following the model of other service books of this type, included Mattins and Vespers, this time I have added some 60 or 70 pages to the first volume of the book, which would have been perfectly acceptable since a service book of 350-400 pages is not too heavy and unwieldy. However, I had a different idea of what was needed in an Orthodox Hungarian *Ieratikon*; I wanted to compile a modern service book adapted to practical requirements and the availability of which would to some extent obviate the necessity of further publications of the same sort. Thus, we needed an *Ieratikon* in two parts. In the meantime, however, there was more urgency to publish a *Prayer Book*, a *Book of Psalms* and a *Hymnology*, and this work took 4 years. Only after this, in the autumn of 1959, after three years' work, did it become possible to publish the second volume of *The Ieratikon*, the contents of which is as follows:

Vespers (pp. 3-29), as celebrated on Saturdays and on the eve of feast days, giving two variants as parallel texts and with in-

structions on the order of the All-Night Vigils.

2. Mattins (pp. 31-61) for Sundays and feast days, also with paralleled texts of both variants. In a separate supplement (pp. 62-74) are the prokimen for Sunday Mattins according to the Octoechos and a table of the readings from the Gospel for Sunday Mattins and for the festal megalynaria, the morning prokimen and the order of readings from the Gospels according to the Menasion, the Penitential Triodion and the Pentekostarion.

The ensuing parts of the book are in the nature of an innovation in so far as they are not included — to the best of my knowledge — in *The Ieratikon* as used in other languages.

3. The ferial order of Vespers (pp. 75-88), containing the Lenten variant.

4. The ferial order of Mattins (pp. 89-108), also containing the Lenten variant.

5. The Hours: The Royal Hours with the Typika; Great Compline (pp. 109-131). In these services the part borne by the priest is very brief. For this reason they are not usually included in *The Ieratikon* and the priest knows only from the *Typikon*, or from separate instructions for these services or simply from long ministerial experience at what point in the service which exphonesis, blessing, censuring, dismissal or other hierarchical participation is called for. The Hungarian *Ieratikon* wishes to give the priest something to go by, so that he should be constantly aware what part of the service is going on at any given moment and be completely confident as to his part in it. *The Ieratikon* achieves this by indicating not only the verbal part and actions of the priest but also the order of the prayers, psalms and canticles read or sung in the choir.

6. The main body of the book is devoted to the special offices (pp. 133-232). This is the appellation I have given to those services which are celebrated once a year and which here I can only enumerate; the bearing forth from the sanctuary and the Exaltation of the Holy Cross at the Feast of the Exaltation of the Cross; the office of the Great Canon of St. Andrew of Crete; the akathistos for Saturday of the fifth week in Lent; the office of the Holy Passion of our Lord (at Mattins on Good Friday); Good Friday Vespers and the bearing forth of the Shroud; Mattins for Holy Saturday; the Paschal Midnight Office; the Paschal Mattins; the Paschal Hours and Paschal Vespers; Vespers for Trinity Sunday with the Kneeling Prayers. (The order of Vespers for Maundy Thursday and Holy Saturday, inasmuch as these offices are joined onto the liturgy, is given in the first volume of *The Ieratikon*). All these offices are set out in our

book either as a part of Divine service (i. e., the bearing forth of the Holy Cross) or as independent offices (e. g. Paschal Mattins) but, either way, in such a fashion as to enable the priest to conduct them without recourse to any other book. In the publication of liturgical books by our Church this is, to the best of my belief, a completely new departure, and to achieve this was one of the main reasons for undertaking to compile a second volume of our *Ieratikon*.

7. The last part of the book contains the Divine Liturgy of St. James, the brother of our Lord (pp. 233-280). This service is not given in officially current Orthodox service books but has formally been and is still only to be found in separate editions, it is not obligatory to celebrate it anywhere but in Jerusalem. I allotted space for it in the second volume of *The Ieratikon* because the translation (from the 1952 Athens edition) had been ready since 1960 and also because to include it in the second volume brought it up to almost exactly the same number of pages as the first. This liturgy has, since 1960, been celebrated once a year in the Church of the Dormition in Budapest. Since there is no knowing for certain that other Hungarian Orthodox Churches may not also require to celebrate the Liturgy of St. James, the second volume of *The Ieratikon* provided just the opportunity we had been awaiting to publish the translation of this office. In addition to this Liturgy (pp. 281-288), there are various indications of a general character as to how it should be celebrated and the notes of the music for its distinctive chants.

In this way, the publication of the Second Volume of *The Ieratikon* marks the conclusion of a long, hard and quantitatively very considerable labour, on which I and my colleagues had zealously embarked precisely thirty years earlier, when we undertook the translation into Hunga-

rian of the above-mentioned *Liturgy of St. John Chrysostom*, published as a separate book, which I have already spoken. As I — gre-headed now — look back over the successes and failures, the joys and trials of these past decades of my life, I see more and more clearly how the paternal hand of God has guided my uncertain steps and how He alone did not allow the flame of my youthful vocation, which sometimes burned brightly and sometimes died away to a faint glow, to be altogether quenched. Even when my former efforts proved mere wasted labour and all further striving seemed vain and aimless. He did not allow my desire to serve the Church to become extinguished. Thank God that in this fashion — never without my knowledge but sometimes against my will — I was able to be an obedient tool in His almighty hands, in which lie the fate of our Church. I count myself among those fortunate people who have been enabled to fulfil to the end the great earthly task laid upon them by God and who, therefore, are entitled to repeat with thankfulness and a tranquil heart the words of St. Simeon who received our Lord in the temple: "Lord, now lettest thou thy servant depart in peace, according to Thy word..." I am rather late with this prayer, then it is because the plans for new ways in which I can serve my Church are already laid before me. But those tasks are such that, with God's help, I hope to have sufficient strength to complete them.

Until then I implore the prayers of our present and future priesthood and of the faithful of the Holy Orthodox Church for myself, unworthy as I am, and for my brothers and colleagues who over the last thirty years, have been at my side and helped me to bear the burden of this long and exalting labour.

Archpriest FERIZ BER

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